

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

Jackson, Miss., May 14, 1936

NEW SERIES
VOLUME XXXVIII. No. 20

Who's Who and What's What

Brother G. O. Parker of Magee returned from Stonewall last week where he assisted in a good meeting.

Bethesda church in Hinds County celebrated Home Coming Day Sunday, asking all former pastors to be present. There was a great crowd of visitors. The sermon was by Rev. J. P. Harrington of Jackson.

Notice comes from Mr. Edwin S. Preston that two stations in St. Louis will broadcast portions of the programs of the Northern and Southern Conventions, consisting of convention news and music. One station 1350 Kc reports May 15 from 6:15 to 6:30 P. M. Programs on station KMOX 1090 Kc; 50,000 watts will be given May 15, and May 18 at 10.05 P. M. These are hours in which the Convention is not in session, but doubtless news of the Convention will be given.

An exchange says, "A preacher should be ashamed to draw his salary from a church in a given state while he holds his allegiance to a former place of residence." And this reminds us of a pastor in Mississippi who came from another state. Dr. W. E. Farr was raising money for Mississippi College, asked him for a contribution. He replied, "No; that if he gave anything to a college it would be to the one in another state where he was graduated." He didn't stay in Mississippi long.

Dr. Geo. H. Crutcher says in The Florida Baptist Witness: "The Christian Index announces that a friend of the Baptist Bible Institute is anxious to see an endowment campaign for that school launched by Southern Baptists. There is great need for such and nowhere among Southern Baptists could money be invested where it would mean more to the kingdom of heaven."

The church at Clinton Sunday morning extended a call to Rev. James W. Middleton and is hopeful of his acceptance. The committee has been on the lookout for a pastor since the death of Dr. B. H. Lovelace in January and on Sunday morning unanimously recommended brother Middleton and he was immediately called and notified of his election. He was graduated from Mississippi College about six years ago and is completing his work for the doctor's degree at the Southern Seminary in Louisville. He was converted while a student in Mississippi College, being one of those in whom Dr. A. J. Aven had felt a deep interest. He is a native of Chickasaw County. He comes with the highest testimonials from the faculty of the Seminary and with high expectations from enthusiastic friends in Clinton. He recently preached the commencement sermon for the Clinton High School and preached at the church in the evening. The people were greatly pleased with him and the call to the church resulted. He is said to be 29 years old and unmarried, but the latter can soon be corrected. There is no more important pastorate in Mississippi than the one in Clinton. If he comes he will be the first alumnus of Mississippi College to serve as regular pastor since the ministry of Dr. B. D. Gray, more than 45 years ago.



DR. J. A. HUFF

Pastor First Church, New Orleans
Whose Convention sermon will be found on page 7.

Square people and not square miles are the assets which make a nation great.—G. P. White.

We haven't seen anything said about smoking cigarettes in the expressions of esteem for mother on Mother's Day.

A pastor writes us that recently he sent a brief note to his people whose subscription to the Record was expiring asking renewal. Among the responses was one who sent check for the paper and \$25.00 for the church. A hint to the wise is sufficient.

Our revival meeting which begun last Sunday morning came to a close tonight with the encouraging results of 45 new members. Dr. A. L. Goodrich, circulation manager of the Baptist Record, did the preaching for us and did it in a great way. His coming to our church has been a great blessing to us and the influence of his strong gospel messages will long be felt in the life of the people of Meridian. Rev. J. H. Street, pastor of the Highland Baptist Church, led the singing for us and he did it in a great way. Bro. Street is not only a great preacher but a great singer also. He knows how to create a religious atmosphere in a meeting and to produce a spiritual condition which prepares the way for the gospel message. These two brethren have rendered Fifteenth Avenue Church a great service and we are grateful.

RECEIPTS FOR APRIL, 1936

Foreign Mission Board of the Southern Baptist Convention—E. P. Buxton, Treasurer

Cooperative Program	\$ 35,265.67
Designated Gifts	24,326.63
Debt Account	10,483.85
Lottie Moon Christmas Offering	2,559.76
Miscellaneous Income	1,246.38
Total Income	\$ 73,882.29

An addition at Clarksdale Sunday. A large crowd heard Pastor Timmerman in the morning on "Vashti The Valiant," and at night on "High Tide of Life."

Brother C. O. Estes of Morton brought his baby to the Baptist Hospital this week for an operation on the tonsils. He was well enough to be taken back home in a day or two.

There were 154 added to Clayton St. Church, Montgomery, Ala., in a meeting where Dr. W. H. Knight assisted Pastor L. R. Priest; 89 of them by baptism.

Four meetings were in progress simultaneously in Baptist churches in Meridian last week. Rev. A. L. Goodrich preached at Fifteenth Ave. church; Dr. J. W. Phillips at First Church; Rev. J. C. Richardson at Eight Ave.; Bryan Simmons at Southside.

Dr. B. Locke Davis preached the commencement sermon Sunday for Copiah-Lincoln Junior College, Rev. Mark Lowry supplying for him at Brookhaven. At Brookhaven the church services as last summer will be held on Sunday morning at 8:30 in June, July and August.

At the Union County Associational meeting in New Albany last week, Dr. J. P. Kirkland suggested to the farmers present that at hog killing time each one put aside some lard for the orphanage, and to call that Greasy Day for the Orphanage. Some one suggested we not slip up on greasy day.—F. E. S.

Editor F. M. McConnell says that Dr. M. E. Davis in Howard Payne College teaches Greek to more students than any Greek teacher in any Baptist college in the South. Any young preacher who does not study Greek will always have to take somebody's else' word about what the Bible teaches.

Biblical Recorder quotes this from James Haldane: "I am convinced that the corruption of the doctrine of Christ originated in the corruption of the ordinances. The doctrine is embodied in the ordinances. To represent the ordinances as of little consequence provided we hold by the great doctrine is like a man saying of a geographical work that provided the text be correct the maps are of little consequence."

"Advertising In Personal Service" is a beautiful booklet by Mrs. E. W. Whitman, with an introduction by Mrs. Una Roberts Lawrence. The author deals with Personal Service in the home and in the church, in the most practical way about every-day matters. It ought to awaken the desire, quicken the conscience and direct the efforts of people in a helpful way, from a definite Christian point of view. It is practical religion in the sphere open to all of us. The book is published by the Western Baptist Publishing Co., of Kansas City; sells for 25c.

What is there in heaven or earth that we will not exploit for financial profit. Mother's Day is a reminder that the confectioners and the florists are on the job. Christmas, instead of being a season of holy fellowship, is the harvest time for all who want to turn a penny, including those who reject the Lord as well as those who are called by his name. Easter is a season that quickens the pulse and the pace of milliners, dress makers, clothiers and what not. Marriages and funerals are times to exploit holy sentiment to personal profit. The love of money gets in its work on all occasions.

Sparks and Splinters

Appropriations for war and gifts to benevolence seem to be like a see-saw. When one goes up the other comes down.

There are said to be 24,000,000 people on relief in the United States today as compared with 21,000,000 in 1934.

It is said that one-third of the 24,000 churches in the Southern Baptist Convention were organized by missionaries of the Home Board.

It is even affecting Presbyterians now: The Presbyterian church in the U. S. A. has a "Special Committee on the Restive Church and the Restive Pastor."

Dr. S. W. Driggers will have charge of the Stewardship and Brotherhood work of Missouri Baptists. He is a native Texan, alumnus of Baylor and the Southwestern Seminary.

In one day we enjoyed the visits of Dr. W. F. Yarborough of Pickens, Dr. T. F. Harvey of Hattiesburg and Rev. B. W. Walker of Hollandale. They brightened the corner where we are.

Dr. D. Leigh Colvin of New York was nominated for the U. S. presidency by the Prohibitionists in Niagara Falls last week. Sgt. Alvin York of Tennessee was nominated for vice-president.

The keynote of preaching is in something personally felt and experienced, and the moment it becomes official it is dead. This does not mean that theology is untrue, but that it has no life unless it is related to personal experience.—Sel.

Mississippi sent \$7,247.41 in April to the Executive Committee of the Southern Baptist Convention for Southwide objects. Of this \$1,650.21 was to be distributed; \$4,486.11 was designated and \$1,111.09 for the Hundred Thousand Club.

In 1935, according to the W.C.T.U. director in Washington there were 1,874 licensed liquor places in the District of Columbia as compared with 267 in the days preceding prohibition. If there is any place in America that needs cleaning up it is the city where Congress assembles and the President lives.

We are glad to know that the health of Dr. W. F. Yarborough, now at Pickens is improving steadily. He has preached nearly every Sunday of late and has given two Sundays to Canton recently in the absence of Pastor L. B. Campbell. He says of brother Campbell: "He is doing some capital work for the Record on the Sunday school lessons. He presents good matter in a most attractive manner."

FOR SALE—One General Electric Refrigerator, cabinet, refinished, looks and operates as new, cost \$255.00, will sell for \$75.00. One General Electric (Hot Point) Range, in use three years, has calrod cooking units, looks and cooks as new, cost \$155.00, will sell for \$55.00. Reason for selling moving from Jackson. If interested communicate with me before May 19th.—A. F. Crittendon, 856 Arlington St., Jackson, Miss.

A revival of eight days at Hollandale; seven additions and a boy came after last service on profession. A church with a spiritual atmosphere and a community spirit. They said three things of the pastor, B. W. Walker, a good man, a good preacher, a good pastor. What a trinity! Jack Perkins, Philadelphia, led the singing to the help of all the services. He was five years with First Church, Hattiesburg. Yours in service, D. A. McCall, Num. 6:24-26.

They dug it out of the earth and now they have dug a hole to put it back into the earth. Six billion in gold will be taken from New York and Philadelphia to be buried in the ground at Ft. Knox, Ky. And they say it will cost nearly a million and a half to move it. What was it Samuel Weller said about marriage? When they consign it to its burial place will they repeat the familiar words, "Dust to dust"? Every man may ask himself, What will you do with it when you get it?

Dr. Beagle of the Home Board says the French section of Louisiana as the greatest mission field in America.

Charity and Children, published by the Mills Home for Orphan Children in North Carolina, issued a fiftieth anniversary illustrated edition last week which told much about the home which people like to know.

Stetson University (Baptist in Florida) will have a \$40,000 new building ready for the fall opening. It will be in the shape of a horse-shoe. It will include two assembly rooms, a dining hall, cafeteria and kitchen.

Somebody has listed these items of false economy in church management (1) delay in calling a pastor, (2) getting a cheap man, (3) limited training for preachers, (4) doing without the denominational paper, and (5) giving just as little as possible and still save face.

The Executive Committee of the Southern Baptist Convention reports total receipts for Southwide objects in April \$176,799.78; for the past four months \$606,488.61. Cooperative Program received in April \$62,188.48; designated objects \$92,515.79; and the Hundred Thousand Club \$22,095.51.

Pastor J. R. Kyzar of Grandview Church, Nashville, will have evangelists T. C. Crume and Joe Canzoneri with him in a meeting May 24 to June 7. This is "brother Joes" sixth meeting with Grandview. Brother Kyzar asks his brethren in Mississippi to join them in prayer for the meeting.

Pastor A. L. O'Bryant writes that Evangelist Bryan Simmons was with him in two good meetings at Sanford near Hattiesburg and at Harmony near Laurel. A good increase and specially good work done among the young people and children. Brother O'Bryant expects to be in a meeting in Beaumont beginning the fifth Sunday in May and asks that this be remembered in prayer.

The Alcohol Beverage Control Board reports 20,602 arrests for drunkenness in Washington City in 1935, of whom 1,493 were women, arrested in eleven months time. This is not how many people were drunk in Washington but how many were arrested for drunkenness. "Woe to the crown of pride, to the drunkards of Ephraim." It is a matter of great concern as to what sort of men we send to Washington.

Please send my Baptist Record to me at 301 S. Germantown Road, Chattanooga, Tenn. We are already settled on our new field of work, the people are as nice to us as any group of people could possibly be. The opportunities for service are many, and we are looking forward to a happy work here with these people. May the Heavenly Father's richest blessings be upon you good people of Mississippi as you carry on for Him.—J. H. Cothorn.

We have received from the Western Baptist Publishing Co. of Kansas City, Mo., a new volume by Pastor Alvin G. Hause, entitled "A Church At Work." It grew out of the pastor's own experience in building a successful church and he believes the principles which he adopted will work anywhere. The particular items he deals with are the Church Organized, Receiving Members, Enlisting Members, Dismissing Members, the Deacon at Work, Financing, Young People, Cooperation, Missions, Evangelism, Music and Publicity. There are 135 pages and the price is \$1.00.

Rev. J. P. Horton passed away recently in his home in Collierville, Tenn., where he was pastor. He was born in Tippah County, Mississippi, and most of his ministry was in this state. He was pastor at Ashland, Byhalia and Holly Springs, and some other churches in the northern part of the state. He was very popular as a man and preacher. He served as county superintendent of education in Marshall County. He was 68 at the time of his death. His body was buried at Holly Springs where he had been pastor and where some of his children still live. He has one son in Jackson, Judge W. T. Horton of the City Police Court. He was one of the best loved among all the ministers in the state.

Dr. W. H. Knight of Tabernacle Church, Atlanta, will assist O. J. Thompson in a revival meeting, West Monroe, La., beginning May 31.

Over thirty were added to the church at Mendenhall in a meeting which closed last Friday night. Pastor C. C. Jones was assisted by W. A. Green of Waynesboro.

Alberta, Canada, forbids liquor advertising on the ground that it is "ridiculously false to all scientific facts and increases drinking and all of its evils."

Whatever increases drinking of alcoholic liquors increases drunkenness. Advertising of liquor increases drinking, or nobody would advertise. Any paper or other agency which advertises liquor shares the guilt of making more drunkards. And so does anybody who votes for a wet candidate. Any man in the state legislature or in Congress who votes for the licensing of liquor sales should be elected to stay at home.

Editor F. W. Tinnin says in the Baptist Message: "Our own conviction is that any one who fails to see in the teachings of Christ a very definite social implication and responsibility to His churches, has failed to understand His gospel. If there is a social implication in the teachings of Christ and if He has conferred a grave responsibility in this realm upon His churches, then we Baptists of the South should set up some sort of organization for the purpose of studying and interpreting the social needs of the underprivileged."

Dr. F. W. Tinnin has an earnest word in a recent issue of the Message about providing security for aged preachers, showing that the government has not included them in their relief plans. We are not familiar with the law recently enacted by Congress on this question. But there are some very nice questions involved in the matter of government help for old preachers. It is hoped we may have more light and less smoke and heat in dealing with it. There can be no question that Christian people ought to take care of all their dependents, beginning with the family and going through the church. But if the government excludes preachers from any benefits, then it has legislated against a certain class of its citizens. And what about youth in schools?

The plans for unification of three large Methodist bodies in America seem about to be consummated. This is a matter for the Methodist brethren to decide upon and work out for themselves. With their conception of the church as an ecclesiastical organization, controlled from without or above, we see no reason why they should not unite. They evidently believe in outward, corporate organic unity as distinct from spiritual unity, or perhaps they would say as an expression of spiritual unity. With this kind of union the world today is much enamored. Those who like this sort of thing, this is the sort of thing they like. If we believed that corporate unity was the proper expression of Christian fellowship we would do as they do. They evidently believe that mammoth organization is necessary to the work of Christian people, and that there are certain tasks that cannot be performed without the combined and organized effort of a great body of people. Of course Baptists have a different conception of the efficacy of religion in its efforts to meet the world's needs and to correct the world's wrongs. Our belief is that the weapons of our warfare are spiritual and not carnal; that the efficacy of the truth is in the working of the Spirit of God in the individual, and not in mass attack. We believe that the appeal of the truth is to reason and conscience and not to any sort of fear. Men are not saved from sin by the shout of the multitude but by the Spirit and truth of God. Men will not be turned to God, nor delivered from sin by the impact of the multitude however well organized or compactly controlled. We believe that to trust in the big organization rather than the sword of the Spirit is to discount the word of God and to abandon the weapons which God put into our hands for the saving of a lost world.

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

BELIEVE IT OR NOT

Here's another one for Robert L. Ripley: A letter addressed to Philippians 4:19, Red Rock Building, Atlanta, Georgia, was promptly delivered to Dr. J. W. Beagle, field secretary of the Home Mission Board.

Southern Baptists everywhere call Dr. Beagle "Philippians 4:19" because of his use of the text: "But my God shall supply every need of yours according to His riches in glory by Christ Jesus."

The Scripture-addressed letter justified again Dr. Beagle's belief in his favorite text for it contained a check for \$6.40 from a Sunday school class in Chester, Virginia, to be used in buying Bibles for Indians on the Oklahoma mission field.

Recently, the guest of honor at a banquet, Dr. Beagle searched in vain for his name among the place cards. Finally, after he had gone around the table once or twice, and his failure to find the proper place was becoming embarrassing, one of the women told him to go back to the head of the table and read the card carefully.

On the card at the place of honor was a pen drawing of the South and printed on it: "Phil. 4:19."

\$108.40 FROM MEXICAN WOMAN

Mexican Baptist women of Texas gave \$108.40 to Home Missions in their Annie W. Armstrong offering. A check for this amount and the following letter were received from Missionary J. A. Lopez:

"Dear Dr. Lawrence: I am sending a check valued for \$108.40 from the Mexican W.M.U. of the state of Texas. This is the product of the Prayer Week for Home Missions. Yours in the Lord, J. A. Lopez."

NEW MOUNTAIN MISSIONARY FINDS DESTITUTE FIELD

Rev. David H. Calhoun, appointed by the Home Mission Board in February, has begun mission work at Sandy Hook, Kentucky, in a mountain county in the eastern part of the state where there are only two Baptist churches. This county, with a population of over 7,000, has only one Baptist church building, the one at Sandy Hook.

Sandy Hook church has twenty-five members, seven of whom were added in a recent revival. Christians in many counties of that mountain section number only about ten per cent. Brother Calhoun, the only resident pastor in his county, says that the people are grasping for the truth and that it is up to the Baptists to give it to them.

"The greatest need," brother Calhoun writes, "is prayer. We would also like to have at least twelve Bibles to distribute to the seven new members of the church and to homes that have no Bibles."

Brother Calhoun joins Missionary L. W. Martin in mountain mission work. Brother Martin has been a missionary of the Board in the Kentucky mountains for nearly two years.

MISSIONARY'S PROPHECY FULFILLED

By J. F. Plainfield, West Tampa, Fla.

In 1926, at the height of the business boom, an imposing structure was built on North Boulevard, just one block south of our church. Here was set up the worst saloon in Tampa, with quarters for gambling devices and disreputable life. For years I fought this den of corruption, first quietly and by a friendly approach to the proprietor, and then by more forcible means.

It seemed that neither arrests nor fines could force the man out of that nefarious business. Once after I had faced him with an indictment of his life in relation to its effect on the charac-

ter and conduct of one of his boys and on the community, he pointed a gun at me and ordered me out of his house, but not before I had uttered the prophecy of an impending doom to him and his family.

Since then he lost his property. His first wife divorced him. His second wife left him a number of times. One of his two boys was placed in the State Industrial Institute for incorrigibles at Marianna, Florida. The beautiful building, closed for over a year, is being transformed and renovated inside and out to serve as the general offices of one of the largest insurance companies in America.

CUBAN CONVENTION CLOSES GOOD ANNUAL SESSION

The Baptist Convention of Western Cuba, composed of the four provinces where Southern Baptists are engaged in mission work, held in April at Caibarien one of its best annual meetings in recent years, according to Missionary Herbert Caudill of Regla.

"This is my seventh convention in Cuba," says brother Caudill. "In some respects I believe it was the best. The reports showed improvements over those of last year. Baptisms numbered 328, bringing our total membership to 3,729. I believe that this year will carry us above four thousand. Our people have a mind to work at this important task of winning souls to Christ."

"Our reports show a total of 41 churches and 79 missions, making 120 places where regular work is being done. A total of nearly \$11,000 was given for all purposes, of which \$3,000 was used for pastoral support. I believe that we are on the way now to larger and more rapid growth in the work."

Churches in La Vibora, Cienfuegos and Cruces, with new and enlarged buildings made possible for the income last year from the Ida M. Bottoms Trust Fund, are encouraging and are meeting the needs of their fields more adequately. Other churches, handicapped through lack of equipment, are making efforts to provide adequate buildings.

"The gospel is taking hold in Cuba," concludes brother Caudill. "I can see that our people are becoming more thoroughly consecrated to the task and that there has been a growth in grace."

SEVEN INDIAN TRIBES REPRESENTED ON STUDENT PROGRAM

Seven Indian tribes were represented in a program given the first Sunday night in April at the First Baptist Church, Albuquerque, New Mexico, by students from the Albuquerque Indian school.

Several talks, instrumental musical numbers, a vocal duet in English and a chorus in Navajo were given in a very creditable way by the young Indian students, some of whom were appearing before a white congregation for the first time.

Of the twelve who had individual parts on the program some were very young in the Christian life. The manner in which they presented the program evidenced the effective Christian training which the young Indian students in the school are receiving from our missionaries, Dr. and Mrs. C. W. Stumph and Miss Pauline Cammack. Tribes represented on the program were the Sioux, Cherokee, Isleta, Hopi, Shoshone, Apache and Navajo.

Rev. A. Cunningham-Burley whose articles from London have appeared in the Record has resigned after 28 years of happy service in that city and begins his new pastorate at Bourne-mouth, England, one of the loveliest seaside towns in the mother country. He says "prayer going up; blessings coming down; souls coming in." We wish for him and his many happy years of service in the kingdom.

WE DID IT D. A. McCall

You ask "How did you get the Baptist Record in the budget of your church for 1936?" I am tempted to reply, "I don't just exactly know," but I offer a few observations.

As to the pastor, he believes in the Baptist Record, having had it in all the homes on each field as he recalls, at least for a short while. He has paid for it on two fields when the church did not see fit to do it. In each instance the church later put it in every home. So, first, he believes in the Baptist Record, its place, its purpose, its message. It fosters the causes I am giving my life to, more, it fosters the things Jesus lived and died for—the things He left to us.

Second, I believe in the editor of the Baptist Record. He is a saved, a safe, a sane saint. I love him for his work's sake. Might not agree on some minor notes but I have to agree with him on the real things because he believes the Bible.

Third, I love the Bible, don't want any substitute, and the Baptist Record helps me understand portions of it.

As to the church, it has a progressive spirit. It has a strength I believe it has never found, but it is finding it. The pastor had proposed a couple of times that we put the Baptist Record in our homes but it was felt not wise by the church then. When the budget committee brought in the report for the work of this year this item was included. I didn't know anything about it until I reviewed the report, for another meeting had kept me out of the committee meeting.

The folks say Sunday school attendance is the best in the history of the church. Congregations are splendid, certainly. Our budget was overpaid the first quarter for the first time at least during this pastorate. In fact they also state this year finds the church work fully budgeted for the first time. We have every item in a budget. I think the Baptist Record certainly added to these successes as well as others not mentioned.

Common sense speaks for a denominational paper.

Business principles shout at us about the effectiveness of such an organ.

We are even willing to admit gladly, that we have the best, the liveliest business manager, in the South.

Altogether, we go forward!

The president of the Federal Council of Churches in America, Dr. Ivan Lee Holt, is greatly rejoiced over the prospect of union of the Methodist bodies in the United States and forecasts that it is the forerunner of the union of all Protestant bodies, and finally of the union of all these with the Roman Catholic church. Maybe so. And that is the only ultimate natural result of the belief in and agitation for corporate union. That is what some people want, and that is exactly what some of us do not want. The natural result of it all is incorporation into a great ecclesiastical body which is either the papal system or one which follows the plan of the papal system. If there is anything on earth which is a substitute for Christianity, a counterfeit of the Christian religion, this is it. Such a system is utterly incompatible with Christian freedom and human liberty. There is no oppression like religious oppression. And there has never been such spiritual slavery as in the times and places where the Catholic church was in control. The people who think that a great organic ecclesiastical unit is necessary to the success of the gospel certainly know little of the history of the apostolic churches, in which there was never the semblance of organic union. And those were days of the right hand of God. Just to the degree that ecclesiastical authority increases does spiritual power decrease. Where the Spirit of the Lord is there is liberty. And everybody knows it is not found in a great ecclesiastical organization.

EDITORIALS

ALL TAUGHT OF GOD

Today people who believe in direct contact with God are sometimes called mystics. If the word of God is true (and no word of His can be broken) nobody is a Christian who does not have direct contact with God. This is exceedingly important for us to know, for a mistake here is fatal, and unless corrected in time will be forever fixed. In Jesus' talk to the multitude at Capernaum, after feeding the 5,000 across the lake, he makes it plain that only those come to Him whom God himself deals with directly: "No man can come to me except the Father which sent me draw him." Then He quotes from Isaiah in saying, "And they shall all be taught of God."

Your religion must stand the test of this question, Do you have direct communication with God? Is God your personal guide and teacher? It is not enough for you to be informed with reference to your churches teaching, its catechism and creed. You cannot have your religion mediated to you through church or ordinance or priest or minister. You must know God for yourself. The way must be clear for him to approach you and deal with you. You must know that it is He who is speaking with you. Every witness for Jesus, every one who tries to help a soul to find God can do only as John the Baptist did, point others to the way and say, "Behold the Lamb of God that taketh away the sin of the world."

That this direct access to God is possible and necessary for every soul is seen in the Old Testament prophecy concerning the nature of the New Covenant. Jeremiah 31:31-35 tells the nature of the new covenant, concluding with, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord."

But it is not merely in coming to God the first time that we are directly taught of God. This is the normal experience in the Christian life. The things we have learned from others in the past may actually become a hindrance to a further and deeper knowledge of God and of His word. We are inclined to accept what we have heard others say about the word of God as authoritative and final, and to measure all subsequent efforts to teach us by what we have heard before. We ought on the contrary to come to every reading of the Word of God with an open mind, and with the desire and request to be aided and taught by His Spirit. We must not think we have learned the fulness of the meaning of the Word. There is more in it than we have ever gotten out of it.

Preachers, teachers and commentaries have their place in our instruction, but we are to call no man father, or rabbi, or teacher, in the sense that their word is final. We must appeal directly to God for light. God wants to deal directly with us. He is jealous of His prerogative as our guide. There are some things which no man can teach us; things which God alone can teach us. There are things which cannot be passed merely from the lips of one to the ear of another. This should be increasingly true as Christians advance in knowledge and experience. There are things which can only be learned and known by personal contact and dealing with God. "Spirit of God, our teacher be, showing the things of Christ to me."

In the closing chapters of Revelation the things that characterize the kingdom of God become more manifest and dominant. One item in that description of the advanced stage of Christian life is thus spoken of: "And there shall be no night there; and they need no light of lamp, neither light of sun; for the Lord God shall give them light."

The First Church of Amarillo, Texas, has called Dr. J. Howard Williams, who has been several years Texas mission secretary.

EXCEPT SOME ONE SHOULD GUIDE ME

What is said in the article on "Taught of God" must not be understood to relieve Christians of their responsibility as God's instruments and witnesses in dealing with people. The Eunuch in his chariot reading Isaiah felt the need of some one to help him understand what he was reading. In answer to Philip's question, Understandest thou what thou readest, he said How can I? —except some one shall guide me. He couldn't make out whether the prophet was speaking about himself or somebody else. And so he invited help by asking Philip to come up and sit with him. Man has always needed the help of others, in religion and in everything else. No man can by himself fathom the depths of God's truth. Paul prays for the Ephesians that they may be able with all saints to apprehend the breadth and length and height and depth. It takes the pooling of all that all of us know to learn the most.

When John the Baptist preached, the people asked him questions, and when Peter preached on the day of pentecost the people knew they were dependent on his instruction and asked "what must we do."

The truth is that we are all in need of the help of somebody who knows. People still need preachers. And preachers feel the need of help and seek counsel of one another; and read books of sermons that they may learn from those who know something they do not know. What a joy it is to learn from somebody who has gotten a great truth embodied in his experience and life. There seem to be some scriptures which we can never understand until we find somebody who has incorporated them in himself. Abstract truth is hard to take in, but when it is taught us by somebody who has made the truth a matter of experience we begin to see the light. Perhaps this is what Paul meant when he said we are to be "no longer children . . . but speaking the truth in love, may grow up in all things into him." It is not literally speaking truth, but being truth. We may not, like Jesus, say "I am the truth," but we can hear what John says when he writes, "Which thing is true in Him and in you." If it is true in us it is easy for others to learn the truth.

JESUS CHRIST OUR LORD

Have you noticed how lovingly Paul repeats the name of Jesus in his writings? His soul glows with loving tenderness at the mention of His name, and he says it over and over again. How he would have reveled in many of our songs today of which the name of Jesus is the inspiration. Such as, Jesus is all the world to me
My life, my joy, my all.

Or the older one,
"Jesus, the very thought of thee
With sweetness fills my breast
Nor voice can sing, nor heart can frame
Nor can the mem'ry find
A sweeter sound than Jesus' name
A Savior of mankind."

Or,
Jesus! I love thy charming name,
'Tis music to mine ear;
Fain would I sound it out so loud
That earth and heaven should hear.

Or,
There is no name so sweet on earth,
No name so sweet in heaven,
The name before His wondrous birth
To Christ the Savior given.

Or,
There is a name I love to hear,
I love to sing its worth,
It sounds like music in mine ear,
The sweetest name on earth.

But we began this, not with our hymns in mind, but with the first chapter of First Corinthians, where in the first ten verses, Paul calls the name or title of Jesus ten times in as many verses. It is on his tongue and lips like music

for it makes music in his heart. Notice how he repeats with variations the words: "Jesus Christ" in verse one, "Christ Jesus" in verses two and four; "our Lord Jesus Christ" in verses 2, 7, 8 and 10; "the Lord Jesus Christ" in verse 3; simply "the Christ" in verse 6; and "His Son Jesus Christ our Lord" in verse 9. These are not empty repetitions but they are the expression of loving adoration of a soul enraptured with Jesus.

Is it not worthwhile to ask ourselves if we have lost any of the glow and ardor of personal devotion to Him? No labor or service of any sort can be a substitute for this personal joy at the mention of His name. It is even possible to sing the great hymns about him as the mere machinery of worship. Well may we join in the prayer of Paul that we "may know the love of Christ which passeth knowledge, that we may be filled unto all the fulness of God."

A PREACHER CHANGED HIS MIND

In the epistle which bears his name Jude says that he had in mind to write to the people about their "common salvation," and was giving "all diligence" to carry out this purpose but he changed his mind and decided to write on another subject. He was probably not the first preacher who changed his mind, and certainly was not the last when he saw that some other message was immediately needed. A preacher ought to "give all diligence" when he is preparing a message for the people. This is no place for slovenliness and indolence. He can't wait for his message to come to him. He ought to get down to hard work and not depend on whipping himself into an emotional spasm in the pulpit; or something coming to him at the moment, or some sort of inspiration. Inspiration does not do away with the necessity of perspiration.

But everybody ought to hold his plans subject to revision or reversal as the Lord may indicate. And a preacher certainly ought to allow for changes in the message which he brings, as the Lord shall indicate even at the last moment. There are certainly times when the Lord plainly indicates that some other subject than the one we had in mind is what he purposes us to talk about, or write about. So it was with Jude. He says while he was planning to write about "our common salvation," he was "constrained to write" about another matter. He was gripped by another subject and forced by gentle but irresistible constraint to write about a serious condition that confronted and threatened God's people.

Jude was like many other preachers, perhaps all other preachers. There were certain subjects which greatly intrigued him. There were some that were pleasant to write about. They were things which rejoiced his own soul and which he was sure were of interest to others. In this case he calls the matter he had in mind "our common salvation." This probably included two things, namely the great doctrines of the faith, and the glow of fellowship which Christians have in the hearing or preaching or contemplation of them. These are a great satisfaction to all true believers. Holding them in common creates a fine and enduring fellowship, a sense of oneness that brings joy to our hearts. This it seems is what Jude had in mind to do.

But circumstances changed all that. He got some information which made it clear to him there was something these people needed far more than to have their souls fed, or to create a great spirit of fellowship. He yielded to the new constraint and threw himself heartily into the changed plans. Now he writes for them to "contend earnestly for the faith." Something has happened and is happening which endangered the whole Christian system and would spoil any sort of fellowship.

What then, is he writing about? He says it is to exhort them to contend earnestly for the faith. What is it that threatens the faith? The only way to find the answer to that is to read straight ahead. It is in the next verse and then

spreads out all over the epistle. He says that there are "certain men, ungodly men, who turn the grace of God into lasciviousness and deny our only Lord and Master, Jesus Christ." There you have it. They are people who are destroying the vitals of the Christian religion by doing two things, they are living lives of lustfulness, and they are repudiating the authority of the Lord Jesus. And these two destructive things are dwelt upon and condemned throughout the epistle.

This was the thing that made Jude change his mind. And it is easy to understand how they required immediate and vigorous attention. Preachers today might well learn the lesson. It would be a good idea for brethren who are strong on doctrine to look after the practical among their people. It is very pleasing to present orthodox sermons to a sleepy congregation. But we had better see if the devil is not running away with our folks. While we are saying peace, peace, and enjoying ourselves with the regulars who come to church, there is a considerable group of the folks that are living in lust, gambling, drinking, lying and swindling. If we look about us it might change the subjects of our sermons and send some hot-shot into the ranks of those who turn the grace of God into lasciviousness and repudiate the authority of Jesus. A change in preaching would change the people.

There were 40 or 50 young women in this year's graduating class of the W.M.U. Training School in Louisville. The commencement address was by Dr. T. L. Holcomb.

University of Richmond is campaigning for half a million for two new buildings, one a library, the other a gymnasium and social center for the Westhampton College.

Dr. J. N. McMillin of Louisville is preaching this week at State Teachers College, Hattiesburg, a series of sermons on "The Abundant Life." He taught here for several years, and was pastor in Hattiesburg previous to that.

The statement of President Roosevelt that there will be no race between this country and any other in navy building, and the appropriations recently made by Congress to have a navy second to none reminds us of the little boy who had been told not to pull the cat's tail. When his mother heard the cat squall and saw him swinging to the cat's tail she upbraided him. He replied that he was not pulling her tail; he was merely holding to it and she was pulling.

For the past week, ending Sunday, May 10, the Griffith Memorial Baptist Church of Jackson enjoyed one of the greatest revival meetings ever held in the history of the church. After a month of "house to house" visitations by the Sunday school forces and a week of prayer services sponsored by the B. Y. P. U. Department of the church, there came as a result of prayer and the mighty preaching of God's word by Rev. B. M. Walker, of Hollandale, Mississippi, seventy additions to the church, for which we thank God.

The Biblical Recorder says a good word about the Baptist Bible Institute in New Orleans, expressing the hope that the Institute shall take its place as a regional seminary in addition to the practical work being done. It ought to be generally known that the Institute has a theological course which requires as much work for a degree in theology as any seminary does. The Recorder is in error in saying, "As we understand, the New Orleans Institute does not undertake to give all the work necessary to a seminary degree, only perhaps one year of it." The Institute gives the degree of Master in Theology and requires as much work for that degree as any Seminary does. It has seemed rather difficult to correct the contrary conception that has gotten abroad.

Jonny Jones: "Dad, what is the difference between a cat and a comma?"

Elder Jones: "I don't know; what is it?"

Johnny: "A cat has claws at the end of its paws, while a comma is a pause at the end of the clause."—Ex.

LET'S GO

"Ask the People and They'll Subscribe"

By A. L. GOODRICH, Circulation Manager

GRENADA

That fellow "Dan" Patch is moving things at Grenada. He had prepared well for the Fellowship Conference of the Grenada County Association.

Rev. C. E. Patch recently came to Grenada from Wynn, Ark. His folk say he has everybody on the move.

Although new on the field, he has already put on a Baptist Record campaign. Some pastors who have been on their fields far longer might copy his example. Several visiting brethren promised Record campaigns soon. We'll be watching.

Grenada County subscriptions by post offices are as follows: Holcomb 4; Hardy 1; Grenada 17; Elliot 7.

COFFEEVILLE

As always, Rev. R. L. Breland had things just right for the visiting workers. A larger percentage of men attended this meeting than any other we recall. And do those Coffeeville folk know how to entertain, or do they?

Wherever R. L. Breland goes folk subscribe for the Record. Nearly everybody in Coffeeville takes THEIR OWN Baptist paper.

Yalobusha County subscriptions by post offices are as follows:

Water Valley 40; Tillatoba 4; Scobey 7; Pine Valley 7; Oakley 1; Oakland 22; Coffeeville 49.

OAKLAND

We heard brother T. T. Gooch the very first time he invited us to spend the night with him. And the delightful memory still lingers.

Having a few minutes before supper, brother Gooch and the writer asked them. They subscribed. Before going on to Charleston next morning brother Gooch took us to see a few others and Oakland now has one-half its members taking the Record.

Laymen like brother Gooch are a delight to the soul of any preacher.

CHARLESTON

Charleston has many things of which it can well be proud. None of them more worthy of mentioning than the fact that their pastor is the energetic, affable and consecrated A. B. Polsgrove, and that it counts among its members Mrs. Ned Rice, certainly the equal of any state W. M. U. president.

We saw an unusual sight at Charleston — every Baptist present followed the pastor and his wife.

Tallahatchie County has subscribers by post offices as follows:

Tutwiler 4; Webb 9; Sumner 6; Charleston 46; Cascilla 21; Enid 8.

KOSCIUSKO

One of the spring's largest crowds greeted us at Kosciusko. Evidently Pastor Cinnamon knows how to round up those Attala County folk. All of us were given good places on the program and a delightful lunch besides.

Several present promised Record campaigns soon.

Attala County post offices on our subscription list are as follows:

Sallis 8; McCool 8; McAdams 4; Kosciusko 28; Ethel 5; Center 1.

LEXINGTON

A fast drive brought us to Lexington where the Holmes County pastor and people were waiting for the visitors. Practically all the pastors were present. And several plan a Record campaign soon. Pastor Chastain was then in the

midst of a campaign. He and his wife made a house to house canvass. Naturally they have more than one-half their families subscribing for THEIR OWN BAPTIST PAPER.

The following Holmes County post offices are represented on our subscription list:

West 29; Tchula 1; Lexington 43; Pickens 20; Goodman 27; Ebenezer 2; Durant 19; Cruger 11.

THANKS

To those named below for lists of subscriptions recently sent in.

You have done a good work—may others join Mrs. F. R. Ingram, Noxapater, R 2; Mrs. J. T. Farrar, Anguilla; Miss Sallie Cochran, Holly Springs; Rev. A. B. Polsgrove, Charleston; J. M. Fortenberry, Oakvale; Mrs. J. W. Hobgood, Meridian, R 4; Mrs. Nellie Tinnin, Meridian; Miss Nellie Pearl McArn, Philadelphia; Mrs. Herbert Thompson, Canton; Mrs. J. R. Markette, Water Valley; Miss Aubre Wimberly, Vicksburg; Mr. W. E. Laird, Florence; Dr. T. W. Young, Corinth; Rev. Montie A. Davis, Union; Rev. Judson Chastain, Lexington; Rev. James B. Parker, Ripley; Rev. W. C. Hamil, Slidell, La.; Mrs. Oscar Boyett, Sallis; Dr. W. A. Land, DeKalb; Mrs. Ben Burney, Crystal Springs; Rev. H. D. Jordan, Columbia; Rev. W. H. Smith, Longview; Mr. R. L. Browning, West; Mrs. W. E. Barbee, Lula; Mr. L. A. Powell, Dundee; Mrs. E. C. Turner, Taylorsville; Miss Lora V. Smith, New Albany; Mrs. W. W. Saffold, Kosciusko; Rev. H. G. West, Ecu; Dr. I. D. Eavenson, Cleveland; Mrs. W. D. Garner, Prairie; Mrs. W. E. Tillman, Meehan; Rev. W. E. Farr, Goodman; Mrs. J. L. Boland, Pontotoc; Mr. R. A. Stingley, Pelahatchie; Rev. R. R. Jones, McComb; Mr. S. E. Buchanan, Drew; Rev. J. E. McCraw, Decatur; Mrs. L. A. Cambre, Jackson; Rev. L. J. Rice, Doddsville; Mrs. J. N. Nesmith, Yazoo City; Mrs. Minnie C. Dameron, Jackson; Rev. A. T. Cinnamon, Kosciusko; Mrs. J. P. Humphries, Florence; Mrs. E. McCharen, Belen; Dr. W. Marshall Craig, Dallas, Texas; Mr. R. H. Taylor, Duck Hill; Mr. J. H. Mangum, Magee; Mrs. P. C. Rainey, Crenshaw; Mrs. Russell Bailey, Mrs. H. T. Herring, Miss Nannie Scruggs, Miss Elizabeth Knight, Pleasant Grove; Mrs. Jack Sanford, Mrs. Maud Wilson, Crenshaw; Mrs. E. C. Keating, Batesville; Mrs. Bruce Sanford, Mrs. Marion Parnell, Mrs. Floyd Parnell, Sardis; Rev. G. S. Jenkins, and 37 others of Lucedale, Miss.

SUNDAY SCHOOL ATTENDANCE MAY 10TH

Jackson, First Church	834
Jackson, Calvary Church	926
Jackson, Griffith Memorial Church	649
Jackson, Davis Memorial Church	185
Jackson, Parkway Church	189
Jackson, Northside Church	117
Meridian, First Church	664
Columbus, First Church	671
Brookhaven, First Church	528
Hattiesburg, First Church	564
Clarksdale Baptist Church	415
Laurel, First Church	438
Laurel, West Laurel Church	584
Laurel, 2nd Ave. Church	263
Laurel, Wausau Church	85
Beulah Church (Jones Co.)	25
Mt. Oral Church (Jones Co.)	75
Springfield Baptist Church	114

Cleveland: A quiet moving of the Spirit in our church life has greatly delighted our hearts. The attendance in the past months has increased and quite a number have united with the church. The pastor baptized four grown men and women on last Sunday and two others are to be baptized next Sunday. The work in teacher training continues and plans for a Young People's Revival are being projected. The installation of the new officers in B. S. U. was attended by a representative group of church members and all pledged cooperation to each other in the work of Christ. —I. D. Eavenson, Pastor.

THE RISEN CHRIST

(A brief of sermon preached by John A. Huff, pastor of the First Baptist Church, New Orleans, La., at the Southern Baptist Convention, St. Louis, Mo., May 14, 1936).

"And if Christ be not risen, then . . . But now is Christ risen." I Cor. 15:14-20.

There can be no satisfying message for human hearts that does not entertain the idea and cherish the hope of a resurrection from the dead. The resurrection of Christ as a guarantee of our resurrection at the consummation of the age when Jesus shall return for his saints in "the corner stone of our Christian faith; the Gibraltar of Christian evidence; the Waterloo of material science; God's final reply to atheism, agnosticism, and infidelity; the blessed hope of our departed dead, and the glorious expectation of all the redeemed."

But "if Christ be not risen, then" God is a constructed myth; the Bible is a riddle; Christ was an imposter; the disciples were perjurers; the ministry of the church is empty; prayer is a mockery; Christian experience is a delusion; your testimony is false; your faith is vain; ye are yet in your sins and are, of all people, to be pitied most.

"If Christ be not risen, then" all the doctrines of the Old and New Testament are meaningless; Christ's Messiahship, his Sonship, his divinity, his death for sin, his resurrection, his ascension, and the promises of his personal return collapse and fall. The doctrine of sin, repentance, faith, forgiveness, redemption, baptism, sanctification, holiness, the Lord's Supper, and the Christian's resurrection is foolishness. "If Christ be not risen then" all those references direct and indirect about him must be torn from the Bible, and if this is done, all you would have left would be the fragments of a mutilated book.

"If Christ be not risen, then" Christ did not go back to the Father. The Holy Spirit did not come. We have no commission. Our program is an organized fraud. Our efforts and expenditures are wasted. And the gates of hell have prevailed.

"If Christ be not risen, then" death has its sting. The fact of death needs no proof. We are surrounded by decay and death. The Bible scarcely opens until we hear the cry of Eve over the death of her son, and this symphony of sorrow will be heard until Jesus comes and wipes away all tears from our eyes. On every hand we are reminded of the grim monster. The postman with his black-bordered envelope, the messenger boy with his telegram of sympathy, the buildings draped in black, the flags flying at half mast, the tolling of the church bells, the slow moving procession up the street, and the choked emotions of the bereaved all tell us that death is abroad among us.

"If Christ be not risen, then" death has its sting. Our homes are broken up; the babe is snatched from its mother's arms; habits of a life time are snapped; our plans go unfinished; ambitions are never realized; our fondest dreams never come true; memory strikes a minor key for the rhythm of life is broken. Oh the sting that death ends all: to be sure of nothing but that we must die; to close our senses forever upon all we've cherished; to say good-bye to all near and dear to us; to know that every moment rushes us on toward nothing and that all of our plans shall come to naught and that the hand and heart and brain that projected them shall soon be stilled under the earth to become the "luxury of worms"!

"If Christ be not risen, then" hope turns to despair and gloom; the day of life turns to darkness and the darkness becomes a nightmare of faded desires, blighted faith, blasted hopes, and vanishing expectations. The hope of the soul is gone: that we are the children of God; that our sins are forgiven; that though we die we shall live again; that we have a home in heaven; that our Christian dead are with God; that we shall meet in glory those loved long since but

lost awhile—is vain beyond words to describe if Christ be not risen.

"If Christ be not risen, then" we are but natural men, material men. We know no God but nature; no law but conscience; no Saviour apart from our own efforts; no wisdom but that of this world; and no hell or heaven but what we experience in this life.

"If Christ be not risen, then" the grave has sealed its victory. "If Christ be not risen," the dead are perished; there can be no future life; the tomb is a blind alley; death has completed its triumph; the grave has won its victory; tears are unavailing; we are without consolation; the anchor of the soul is gone; memory lies in a heap of ruins; the inscription on yonder tomb is false; darkness shrouds in mystery our departed dead; night has come that has no morning; and the curtain falls never to rise again. I pause for poverty of words to go on with this description, so terrible and disconsolate, but this is the logic, philosophy, theology, and doctrine of all who deny the resurrection of Christ.

I am afraid of the man who denies the supernatural. I cannot trust the man who does not believe in a future life. What a man believes will not change the facts, but what a man believes will positively determine his character and settle the question of his destiny here and hereafter.

"But Now Is Christ Risen"

The resurrection of Christ established the Bible as true; sustains all his claims to Messiahship; proves that he was the Son of God with power; shows that the power of sin, death, and the grave has been broken; answers the question of a future life; and is the pledge and guarantee of our resurrection.

Christ based all his claims upon his resurrection:

"Destroy this temple and in three days I will raise it up."

"I lay down my life that I might take it again."

"I have power to lay it down, and I have power to take it again."

"And I, if I be lifted up from the earth will draw all men unto me."

"Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations."

"And this is the will of him that sent me, that everyone that seeth the Son, and believeth on him, may have ever lasting life: and I will raise him up at the last day."

Jesus did not minimize the present with its persecutions, sacrifices, heartaches, tears, death, and the grave which awaited his disciples, but he did point out the fact of the resurrection and the glory that would be revealed in spectacular pictures that almost overshadowed the present. To illustrate, he speaks of:

"The Son of Man coming in his glory";

"Coming in the glory of his Father";

"Sitting on the throne of his glory";

"All that are in the grave shall hear his voice and come forth";

"The Son of Man shall descend from heaven with a shout";

"The trumpet of God shall sound; the dead in Christ shall be raised";

"We that are alive shall be changed";

"Before him shall be gathered the nations."

The prophets and New Testament writers also join in presenting this idea of the future glory and the victorious triumph of the redeemed.

Christ, by dying, has slain death, and to the believer "the passage of death is only a breath" and we are changed from the terrestrial to the celestial; from the corruptible to the incorruptible; from the earthy to the heavenly; from the natural to the spiritual; and from the mortal to the immortal.

The hope of a resurrection is compatible with the deepest yearnings of the souls of men. Poets, artists, philosophers, and theologians have called upon every faculty of reason, logic, and

the imagination that they might give to us some satisfying picture of the future life. Theodore Parker says: "The institution for immortality is written in the very heart of man and by a hand that writes no falsehood." Victor Hugo says: "The tomb is not a blind alley; it is a thoroughfare. It closes with the twilight to open with the dawn." Goethe declares: "You ask me what are the grounds for this belief in immortality?" I answer: "The greatest is that we cannot do without it." Mr. Addison wrote Plato:

"It must be so! Plato, thou reasonest well, Else whence this pleasing hope, this fond desire This longing after Immortality?"

Or whence this secret dread and inward horror Of falling into naught? Why shrinks the soul Back on herself and startles at destruction?

'Tis the Divinity that stirs within us;

'Tis Heaven itself that points out an Hereafter, And intimates Eternity to man."

Both the Old and New Testament saints believed in and looked forward to the resurrection. That's why Abraham says: "We are pilgrims in the earth." We look for a city whose maker and builder is God, a house not made with hands, eternal in the heavens." David declares: "Thou wilt not leave my soul in Sheol nor suffer thy holy one to see corruption." That's why Job cries: "I know that my redeemer liveth and at last he will stand upon the earth; And after my skin, even this body, is destroyed, then without my flesh shall I see God; Whom I, even I, shall see, on my side, and mine eye shall behold, and not as a stranger." This is the universal hope of us all. That's why David sang that memorable twenty-third Psalm which closes with these words: "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." And that's why Jesus said: "Let not your heart be troubled: I go to prepare a place for you. And I will come again and receive you unto myself; that where I am, there ye may be also." And that's why Paul wrote: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." And that's why the poet who had lost his wife went to his study and wrote these simple lines: "The lights are all out in the mansion of clay The curtains are drawn, for the dweller's away; She silently slipped over the threshold of night To make her abode in the City of Light."

That's why Robert Lowry sang:

"Death cannot keep his prey

Jesus my Saviour!

He tore the bars away

Jesus my Lord!

Up from the grave He arose."

And that's why Tennyson wrote:

"Twilight and evening bell

And after that the dark

But may there be no sadness of farewell

When I embark.

"For though from out the bourn of time and place

The floods may bear me far

I hope to see my pilot face to face

When I have crossed the bar."

The Bible plainly declares that there shall be a resurrection of the just and of the unjust. Daniel says: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Jesus declares: "The hour is coming in which all that are in the grave shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." The same voice that calls the just from their graves shall call the unjust.

In the light of this truth, I would call upon Southern Baptists afresh in the words of the apostle: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his

kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." And may we come to such an experience when we can say with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

—o—

WHAT ARE THE CHURCHES IN MISSISSIPPI DOING TO SUPPRESS WHISKEY SELLING AND GAMBLING?

By R. N. Whitfield, M.D.

—o—

The answer to this question is, "Practically Nothing." Once in a while a Baptist State Convention, a Methodist Conference, or a Presbyterian Synod will pass some resolutions, which apparently bear very little fruit. Worse than this, our churches harbor a big lot of whiskey drinkers and gamblers on their membership rolls. If church members never drank liquor, or gambled, then the bootleggers and gambling tables would be thinned down to a very small stand.

I have a plan in mind which I believe will work, and will go a long way toward protecting our homes against these evils which are bearing down on us with greater momentum as the days go by.

If the church is going to mean something other than a pile of bricks or lumber, where people get together once in a while, then I suggest that the individual churches of all denominations in Mississippi lay the cornerstone and build the super-structure of a definite combat against gambling and liquor selling.

My plan is as follows:

Let the pastor of every church in Mississippi carefully sift his membership and select one man out of every twenty members—men who are concerned over the situation, and who will stand hitched to the cause. A few good women also may be of incalculable assistance in the work.

These men (and women) in each beat should then meet together and form a beat organization. Then meet from all the beats and form a county organization. The county organizations should send delegates to organize a State set-up.

In this manner we have our best people by the thousands organized for effective service. What can one man do by himself? And think what all these good folks could do in a collective way.

Why sit idly by and allow our children and friends to be exposed continually to such chances of ruin when by cooperative endeavors we might practically stamp out these evils?

I would suggest as a name for such organization **The Laymens' League for Law Enforcement, or The Laymens' Gideon Band for Preservation of the Home.** Possibly someone else can suggest a more appropriate designation.

—o—

Greetings! Dr. W. H. Davis of Louisville, Ky., interpreted the Bible for us through one week, twice daily. He is a recognized master in this sphere and did us great good. We need more real Bible teaching-study. In case some of our mail remains unanswered the next three weeks permit me to say, we expect to go on to the Pacific Coast from St. Louis.—D. M. McCall, Philadelphia.

Rev. Robt. Bounds who preaches to country churches near Magee lost all his household furniture and all his clothing except what was being worn at the time when a fire destroyed the house in which he and his family were living. They had gone to church and the house was consumed in their absence. It would be a gracious and Christian service for friends to remember him at this time.

BAPTISTS IN PILATE'S TOWN Everett Gill, European Representative Denia, Spain

—o—

We have just returned from the Acropolis that guards the port of this little city. We climbed to its height, wandered about its broken walls, and looked-out upon as fair a scene of mountain, plain and sea as adorns this beautiful earth of ours. The deep blue Mediterranean, the fertile groves of orange, lemon, fig and olive and the early green upon the vineyards—all made a picture of unforgettable loveliness, with the faint mist upon the distant hills and peaks. Near at hand flowers carpeted the earth or peeped from the crannies of the ancient walls. The Psalmist's prayer was answered, for the "beauty of the Lord our God" was upon us.

In imagination I saw, in the long, long ago, from this same port a Roman man-of-war put out to sea with sail and long-flashing oars, slave-propelled. On its deck stood a young Roman aristocrat, son of Tarragona's governor up the coast, who with mingled emotions must have viewed this same lovely scene fade from his sight, as his ship pointed its prow toward far-away Palestine.

Pontius Pilate some nineteen centuries ago left this little port of Diana (now Denia) and sailed away to his undreamed of career of fame, or rather of infamy. Had he known what awaited him, would he have left this scene of classic beauty?

Last night in the neat, and even beautiful, chapel of our brethren, I preached on the "Seven Sayings on the Cross," to a group of fellow-Baptists, fishermen and workers. It was in the night when all this European world was thinking of that other "Friday" when the world's Saviour stretched out his arms on the cross in agony, and yet, as it were, in invitation "drawing all men unto himself."

I said "all Europe," but not all was in that mood of mind. For in this very village we passed through going up to the Acropolis, yesterday afternoon the communists brutally dragged out from convent and school some forty black-garbed nuns and drove them forth to places unknown to us today. One was an aged woman of eighty years. Thus with careful and designed cruelty they selected "Good Friday" for their rage, and caused these good but misguided women to endure the Calvary all their own. The police, as the Spaniards say, "Shone brilliantly by their absence." The present government at Madrid is under the control of the "left wing," and probably the daily press will know nothing of the "incident." "The chickens" of the Spanish Inquisition of the bygone centuries, are "coming home to roost."

It is disquieting and causes queer emotions to know that for the present this deadly reaction against the Catholic church brings to the evangelicals greater liberty than formerly. But the fear has already been expressed by intelligent observers and students of history, that their time may come also as in Russia. It is a well-known fact that at first in Russia, after the coming of the Bolshevik Revolution, the Baptists were favored. But as soon as it became evident that they were increasing in unwonted numbers, they were clamped down upon as dangers to the communist cause. Thus was inaugurated the present tragic persecution by which the Communists are seeking to destroy all religion. As ghastly as war is, God may have a providential design in a Russo-Japanese war that may save Christianity in Russia and provoke the greatest revival in history. But, perhaps, this is more of a hope than a prophecy.

In Pilate's town there is the young pastor who was formerly one of our seminary students in Barcelona. It is a joy to see these young fellows develop physically and fill out into splendid young men, who a few years ago were boys. Then, too see them grow in grace and qualities of leadership is what makes this kind of life worthwhile. This dear young fellow hopes to marry during the current year a pious and in-



S. Y. LEE

MISSIONARY TO CHINESE IN MISSISSIPPI

—o—

Rev. S. Y. Lee is the recent appointee of the Home Mission Board for work among the Chinese in the Delta, making Cleveland and Greenville the centers from which he works. He is being very cordially received by his own people.

Brother Lee has been in America for the past seven years. He came from China to serve the Chinese Baptist Church in Sacramento, Calif., and remained with them for six years. Last year he traveled over the United States soliciting donations from Chinese merchants for the support of the Pu Kwong Baptist Orphanage in Canton, China. He became deeply concerned for his brethren throughout the South and especially for these here in the Mississippi Delta. After much prayer the way opened for him to undertake the evangelization of the Chinese here under the auspices of our Home Mission Board. Sixty-eight Chinese heard him in Cleveland last Sunday.

Brother Lee was converted and baptized by a Chinese pastor in the Hak-Ka field, Canton, China, at the age of nineteen and has been preaching for twenty-three years. He is a graduate of Graves Theological Seminary and for four years taught in that institution New Testament Interpretation and New Testament Geography. He is married and has seven children. His family is in China. The oldest child is a daughter now seventeen years old. His wife and five of the children are Christians.

We welcome brother Lee in this great task and ask the prayers of the Christian people for him.

I. D. Eavenson.

telligent young woman, who is a member of the church and comes of people of means and standing. They will make a fine team of workers in this interesting, though difficult, field. He told me today that in this little Mediterranean city there were, perhaps, one quarter of the population inclined to Communism, who are opposed violently by another quarter who are Catholics. The other half of the population are sunken in indifference. That is probably a fair picture of the religious situation in Spain today.

Pilate came and passed from the scene, but men are still trying to wash their hands of responsibility in regard to Christ, while others are howling out their rage and demanding his death.

—Foreign Mission Board, Richmond, Va.

—o—

The church at Magee gave the cost of the trip to St. Louis to Pastor G. O. Parker and told him to go to the Convention.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Young People's Secty.—Miss Edwina Robinson Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

IMPORTANT NOTICE

"To err is human," so says Shelly, and I am confessing an error that was made regarding our full graded A-1 Unions. We failed to include Tupelo First that maintained a full graded A-1 Union throughout the entire year of 1935. I beg forgiveness for making such a mistake."

—o—

Baptist Mission,
Tung Shan, Canton,
March 17, 1936

Miss Frances Traylor,
500 East Capitol Street,
Jackson, Miss.

My dear Miss Traylor:

I suppose you must have thought that I went down in the Pacific, but I didn't. I am very much here. I shall not recount for you my varied experiences since coming here. Suffice it to say that I am happy beyond expression. I found China to be more than I had expected, but it all seems right now. I found the Chinese people easy to love and understand.

I wish that you would pass on for me my deepest gratitude to those who gave such lovely things to me before I left. There were no names in many of the boxes, therefore, I do not know whom to write. The things were lovely and certainly have been useful. I shall ever be grateful to you and all who had a part in this outfitting.

Mrs. Ferrell writes me that the Mississippi W.M.S. is sending the Readers' Digest to me. I have not yet received a copy, but I know I shall enjoy it when it does come, and it shall be a continuous reminder of your love and prayers.

You should see how I devour the Baptist Record when it comes each week. I have always read the Record with a great deal of interest, but it means much more to me now.

Some day when I get to my field, I expect to write you many interesting things about the work, but now I am doing nothing much but studying the language, and if you know what that is you will understand that I am quite busy.

May the Lord continue to lead and use you in our great state.

Sincerely,

Auris Pender

—o—

At the request of Mrs. R. L. Ridings, president of the W.M.S. of the First Baptist Church, Corinth, Miss Cora Mae Marriott visited the meeting of the Alcorn County Association last week and made a talk on Christian Education. Miss Marriott and the Reverend J. A. Abernathy, furloughed missionary to China, sang a duet in Chinese.

Miss Marriott is a freshman at Blue Mountain College, daughter of Dr. C. C. Marriott, one of our fine missionaries to China, and a Margaret fund student. The Missionary Society of Corinth First Church is one of her Margaret Fund "Mothers."

—From Blue Mountain College, Mary Gurney Parker, Secretary, May 4, 1936.

—o—

HILLMAN Y. W. A.

The Hillman College Campus "woke up" Saturday afternoon at 3:30 o'clock when the children of the Ministerial Students of Mississippi College received the signal to begin looking for the Easter eggs hidden just beyond the Mary Wyatt Cottage. All the younger children were "adopted" by a college student for the hunt so that they might have an equal chance with the older ones. When all eggs were found except

three, which even those who helped hide them couldn't discover, they were collected and divided equally among the children. Next in order was a heaping platter of cookies on which the children feasted to their heart's content. Then "Goodbye."

—Mable Gunn, Reporter.

—o—

First reports from the Home Mission Board indicate that the Annie W. Armstrong offering will go beyond the goal of \$105,000 set by the W.M.U. Total receipts through April 20 amounted to \$47,400.81, as compared with \$26,943.73 which had been received through the same date last year.

This increase of more than \$10,000 in the offering to date, although no check is available on other money in transit, justifies the expectation that this year's total will exceed the 1935 offering by a substantial figure.

In the process of being sent to state headquarters, from there to the Executive Committee, and thence to the Home Mission Board's office in Atlanta, about sixty days usually pass before the bulk of a special offering is received in Atlanta.

Last year, from April 20 to May 15, the Home Mission Board received \$61,000 from the Annie W. Armstrong offering. Similar receipts during the same period this year would push the total to approximately \$110,000, while if the amount yet to come is as much in proportion as has been received already, this year's offering will go far beyond the goal.

The total of the Annie W. Armstrong offering in 1935 was \$101,547.97. Most of this year's offering should reach the Home Mission Board office by the middle of May, although small amounts will likely be received each month during the year.

—o—

Noble Y. Beall, missionary, has written four tracts on mission work among the Negroes which are being published by the Home Mission Board. These tracts deal with practical plans for the pastors, W.M.U.'s and other organizations in putting on worthwhile programs that will help Negro churches. One of these tracts, "Direct Mission Work," has been written especially as a guide for the W.M.U.'s in their personal service. These tracts are for free distribution.

—o—

A large number of Indian tribes were represented in the first joint meeting, held recently in Albuquerque, of Christian students of the Santa Fe and Albuquerque Indian schools. Authorities in both schools cooperated heartily in the meeting, according to Dr. C. W. Stumph, missionary. "This was something new with us," the missionary continues. "We believe it was of great value."

—o—

The collapse of the Ethiopian army and the flight of the Emperor to Jerusalem came with dramatic suddenness. Mussolini says that "Ethiopia is Italian." But he still seems to have the nations to deal with, particularly those in the League of Nations. These refuse to acknowledge that the Ethiopian government is no more, or to agree to the setting up of Italian ownership or control by violence. There are complications and problems yet to be solved. Particularly the smaller nations of Europe do not look with favor on the seizure of a weak country by a strong one.

"CHURCH MUSIC"

Pointed Paragraphs

I. E. Reynolds

No. 19. The Church Accompanist.

—o—

The accompanist for church music is one of the most vital factors to the success of any church music program. The organist or pianist can make or ruin a program and is responsible for more poor music in every phase of our religious activity than any other one person. On the other hand the organist or pianist has saved the music situation in many instances, where the leadership was inefficient. The question of an accompanying for any church music is an art within itself. All organists and pianists are accompanists. Professional musicians often make light of the question of special preparation for this work, but churches will and are now beginning to demand accompanists who have had special training in church music. The field is open alike to women and men. In addition to general musicianship and preparation, which every organist or pianist should have in order to be of the greatest service, a few special qualifications are mentioned: 1. A keen sense of measure for the voice parts of the hymns, songs, etc.; 2. A sense of the proper type of accompaniment for solo and other special numbers; 3. Not to sacrifice the spiritual for the artistic while playing, but instead make the playing more spiritually true by being artists! 4. Remember that the accompanist is as definitely under the direction of the conductor of music as any member of the choir; 5. Should be able to memorize readily; 6. Make the best of the instrument at hand; 7. Be regular in attendance and always on time; 8. In all church accompanying work it should be remembered that it is not a question of a vaudeville performance nor entertainment, but that the one aim is a worshipful, meditative, spiritual, and helpful program.

—BR—

CHURCHES, MORALS, AND CRIME

—o—

No one has any ground for hoping that there will be any great improvement in personal or public morals so long as our churches are careless of their discipline and retain in their membership those who are notoriously corrupt. Much is being said just now about crime and about means of preventing it, but our churches cannot speak with any strong and steady voice on the matter unless in their discipline they have sanctions for gross sins and surely for crimes against the laws of the State. In the eyes of the world a church condones crime when it keeps in its membership those guilty of defrauding their fellow men by selling them bogus stocks or by resorting to sharp practices or by keeping gambling devices to tempt unwary boys as well as older people to risk their nickels. What respect can the world have for a church that has no discipline for those of its members who rob widows and orphans and for a pretence make long prayers, or for those who in legislative and congressional lobbies secure legislation to enrich their clients by unfair legal enactments.

—Bib. Recorder.

—BR—

If all of our pastors were as diligent in getting subscribers to the Record as some of them are, we would soon double our list. Our circulation manager had a cute way of finding out if pastors could really get their people to subscribe by offering a trip to the Convention. They can.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

How Criminals Are Made

I suppose there is no hard and fast rules for making criminals, but there are many things that enter into the making of this large, and growing larger, class of our people. I will mention just two or three things that are entering into the making of criminals of the present generation.

I was in a certain town recently and saw a group of boys from 5 to 12 years old parading the streets all dressed up in their belts, leather holsters and toy pistols. These boys were out on the hunt for imaginary victims. They would take their pistols out of the holsters occasionally and shoot at an imaginary foe. Then they would charge on to another conflict. Of course, it was only make-believe; but the seeds of criminality were being innocently sown in their tender hearts. Some one remarked as they passed: "Another crowd of Dillingers in the making." There was more truth than poetry in that statement. Why will parents trifle with such dangerous fire?

I saw a father standing by a slot machine while some of his own boys and the young boys of others watched him play the gambling device. Now and then he would win a small margin and he would laugh and shout, greatly excited over the gambling. This is true in many places today. Parents are teaching their children to gamble in a small way now, but as they grow the gambling instinct will possess them and hundreds of them will be confirmed gamblers and worse in the years to come. Many a salty tear will be shed and many a heart will break in the near future as this crop of lads whom their parents are teaching to gamble go out into criminal lives as all gamblers do. Why do parents do such dangerous things?

Some parents scarcely ever take

their children to church, but night after night they carry them to picture shows. The habit is formed which is as hard to break as chewing tobacco and drinking beer or whiskey. A confirmed picture show fiend is as worthless and useless as most any other kind of a doper. The majority of the pictures shown these days have an evil tendency, away from the higher things, away from decency, away from modesty. That is why so many girls and women will sit unashamed and smoke in parlors, cafes and on trains. The contamination of indecent and morals destroying pictures have sapped their modesty and self-respect.

We are in a bad day. What the future has for us only time will tell. Nothing good can come of conditions as they are today. And I have not had time to tell of the soul-destroying effects of beer and liquor. That will have to wait.

—O—

Had the pleasant opportunity of spending a night in the pleasant home of Rev. and Mrs. E. J. Hill of Memphis last week. Both are in feeble health. Brother Hill supplied for a church recently one Sunday, his first preaching in several months. He is hungry to preach but conditions will not permit. May conditions improve.

While in Memphis I met Rev. V. E. Boston. He reported things going nicely at Temple Baptist Church where he recently became pastor. He did a good work for some years at Clarksdale.

Rev. J. J. Burson, pastor of Shelby Baptist Church, carried one of his members to the Baptist Hospital. He reported progress with the good church at Shelby.

A card from Mrs. T. L. Boydston of Water Valley, says: "I presented the petition to the board last Monday . . . I wanted you to know we are on our way. Who knows how it will come out?" Mrs. Boydston has worked faithfully against many odds to secure signers on petitions to call an election in Yalobusha County to vote on the sale of wine and beer. Seemingly she has the needed 20% of the voters. If so Yalobusha will be voting to put out the sale of wine and beer pretty soon. Pray for us that the vile, soul-destroying dives may be voted out.

Rev. W. A. (Slick) Green seems to be in great demand for meetings. A letter says: "I am in a meeting at Mendenhall this week, then I go to help R. R. Jones at Southside Baptist Church, McComb, then I will be at Clara. In fact, I have June, July and August all filled with dates for meetings." Blessings on his labors.

Rev. V. E. Boston recently closed a good meeting with Pastor W. W. Grafton at Como. Twenty-two additions are reported.

—BR—

WORTH KNOWING

—O—

Time will soon be here for boys to "go in washing," for men and boys to "go in seining" and for men and women "to go in bathing" in the lakes and streams around the country. Occasionally we have a drowning from some of these crowds. It is a very important thing to know how to resuscitate one

drowned. I think I can give directions which if followed will bring people back who have not been drowned more than ten minutes.

1. Let some level headed man, preferably one who was a Boy Scout, take charge and get rid of all excitable, emotional people. Do this by all means. An excitable person, though good meaning, will "throw the fat in the fire" sure. Send some one for a doctor immediately.

2. Let the one who has charge select a few cool headed men to go into the water to discover the body. Here is the danger point to the whole thing. When the body is discovered do not under any circumstance raise the shoulders and head. Take the patient by the feet and raise the feet and lower part of the body with the shoulders and head down. By the time the rescuing party reaches shallow water or the bank all the water will have run out of the mouth and throat. Raise the head slightly so the water in the nose and mouth will run out. Then turn the patient's head up and the body to an upright position. Let one or two strong men take the shoulders and give the body a quick jerk to start the heart, which it will likely do. If it does not after three or four seconds give another jerk and on until the heart does start or until it is evident it will not start. While this is going on have the hands and arms to the elbows and the feet and legs to the knees rubbed briskly, taking care all the time not to interfere with the ones working at the heart. When the heart starts then lay the patient down on his side, the left is best, and cover the body with dry clothes to warm it. If a good stimulant is at hand administer small amounts of it.

If the heart does not start in, say four or five minutes, then use whatever good judgment suggests until the doctor arrives. But well trained men who were Boy Scouts are hard to beat in cases like this.

If the head is raised in the water the air comes out of the lungs and water rushes in. It is then hard to resuscitate the patient by any means.

M. K. Thornton

Bessemer, Ala.

—BR—

ALABAMA-MISSISSIPPI

—O—

Recently it was my privilege to be with brother Silas B. Cooper at the Calvary Baptist Church, Tupelo, in revival services. It was one of the greatest revivals I was ever in. Brother Cooper has a great church. The people love the Lord and are at work for Him. We had shouting one morning by one of the most cultured, and consecrated women in the city. That same morning one of the Sunday school teachers was converted. There were numerous manifestations of the presence and power of the Holy Spirit.

er of the Holy Spirit. Brother Glen Eric Wiley of the Palm Avenue Baptist Church in Tampa, Florida, preached. He preached with power. It was a joy to be back in our native state.

The twenty-sixth of this month my father, Dr. W. R. Cooper of Tylertown, Miss., comes to be with us here in revival services for two weeks. We shall be happy to have the prayers of the brethren of Mississippi for these services.

We look forward each week for the arrival of the Baptist Record. I want to add my congratulations with the many that have come from over the country to you in your success through the years in editing a great Baptist paper.

Most heartily yours,

W. L. Cooper.

—BR—

VACATION BIBLE SCHOOL COMMENT

—O—

Remember, all department books have been reduced in price from \$1.50 each to \$1.00. However, to get this reduced price the books must be ordered from Dr. H. L. Grice, Baptist Sunday School Board, Nashville, Tenn.

One pastor says: "The month of June has been set for our school, and our young people are anxiously looking forward to it."

Another pastor says: "I am pleased to write that our people are clamoring for another Vacation Bible School this year, so we are going to have one soon after school closes."

We stated last week that the plans are for a school in each of the six churches of Jackson—something never done before. Now comes the gratifying news that McComb with its four Baptist churches is not going to be outdone in this matter and are already planning to make it unanimous with them also.

How about Meridian, Hattiesburg, Laurel, and Vicksburg joining this "make it unanimous" group?

More than 6,000 Mississippi boys and girls received 25 hours of additional Bible study and work last summer in Baptist Vacation Bible schools alone. And this was at a very small cost.

It's never too early in life to begin any good thing for that boy and girl. Plan for a school in your church this summer.

For free literature write, Sunday School Department, Box 530, Jackson, Miss.

CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. 3, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

THE BEST WAY TO TREAT—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment
Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for May 17

Golden Text: "Thou shalt not steal." Exodus 20:18.

Thou shalt not take that which belongs to another without his knowledge or consent. Through all the years the ten commandments budge not, and stealing just continues stealing, in whatever department it is practiced.

The right of private property is wrapped up in this command, and in it is also wrapped up the duty to respect that right. Of course there are chances to be taken in the pursuit of legitimate business, but the man who engages in a game of chance with the desire to get without labor that which belongs to another is not honest. In other words, the gambler is a social thief, striving to gain by a game of chance that for which he has in no wise bestowed an equivalent of labor, for which he proposes to exchange no equivalent in value.

The player of a slot machine is actuated by dishonest motives in essence, and the operator of the slot machine gambling device belongs in the category of the worst of the enemies of orderly society, because he trains into the gambling habit every lad who plays his machine.

—o—

Jesus Journeys From Jericho Up to Jerusalem

The King Comes Seeking, Saving, Sowing, Straightening, Seeing, Sorrowing, Sanctifying.

Longer Lesson, Luke 19. Printed Text: Luke 19:1-10, 45-48.

Our Lord draws to the end of His last journey before His crucifixion. The end of the journey is the place of a skull. At the beginning of our chapter we have Him passing through the ancient city of Jericho, on His way to Jerusalem. Jericho lay toward the Dead Sea from Jerusalem, and very far beneath it. Destroyed by Joshua during the conquest of Canaan, the very site of it cursed, the city of Jericho had nevertheless been rebuilt, and in its verdant oasis, had become a flourishing city.

I. The King Seeking and Saving. (V. 1:10)

He knew all along that Zaccheus was there. Jesus came to give the chief publican a chance. In Zaccheus we have an example of a man of sturdy will to purpose and to carry out his purpose. See what difficulties he encountered and overcame.

1. The Difficulties.

(a) The multitude thronged Jesus, thus giving any individual who sought to see Jesus a problem of how to get to Jesus through the multitudes.

(b) Zaccheus' diminutive stature. He was small, so he could not see Jesus above the heads of the throng.

2. Overcoming the Difficulties. (V. 4)

(a) Outran the throng to get ahead of them.

(b) Climbed a tree to get above them.

This tree stood by the roadside, and Zaccheus knew that Jesus would pass along that road and, consequently, beneath that tree.

Thus is seen the evidence of a set purpose upon the part of this little man to overcome all difficulties in the way of his accomplishment of his desire.

3. Zaccheus' Honesty of Purpose.

His desire to see Jesus may have arisen partly from mere curiosity, but even this was of a higher order. He wanted to see Jesus "who He was," in order that he might form some adequate estimate of Him. Zaccheus stands as a type of the sincere chap.

4. Jesus' Response to His Desire.

He never leaves an earnestly inquiring mind in ignorance of His real nature. Just in proportion as our souls grope after Christ, He moves toward us. It was ever thus. When He reached a point beneath the tree where Zaccheus had couched himself, our Lord paused, looked up, and addressed Zaccheus. While Zaccheus yearned toward Him, He yearned even more eagerly toward Zaccheus. It is always so.

"Come down . . . I must abide at thy house."

Zaccheus' response to this word of Jesus is glad and joyous.

5. The Hatred of the Pharisees.

It flames here as elsewhere. Our Lord could do nothing which they did not harshly criticize.

6. Result of Zaccheus' Association with Jesus.

He was changed within. No man in the natural state gives half his goods away and proposes to return 4 for 1 of all that he has got by fraud. Zaccheus did not propose to buy the good-will of Jesus, but he was unconsciously giving evidence that a change of the most pronounced character had taken place within him. When any one of us come to see Jesus as Zaccheus saw Him that day, we relax our grasp upon the less worthwhile and grasp the proffered help of Jesus.

In this story we see our Lord seeking and saving the lost.

11. The King Sowing and Straightening. (Vv. 11-27)

Herein we see our Lord sowing the seed of truth and making straight the crooked ideas of His hearers with reference to the coming Kingdom.

The Parable of the Pounds.

1. The Nobleman's Purpose in Leaving Home.

This follows the story of Zaccheus. It is a parable of the Kingdom. "A certain nobleman," Jesus Himself, "Went into a far country," heaven, at God's righthand. "To receive for himself a kingdom," to be reinvested with that of which He had been divested in His humiliation. "And to return," come back at the appointed time. Please never forget the our King-Priest is coming back.

2. The Nobleman Invests and Charges His Servants.

"He called ten slaves of his," they were his slaves by right of ownership and control. "And gave unto them ten pounds," entrusted to each

an equal amount of his money. "And he said unto them, 'Trade ye till I come,'" take this money and get busy with it, investing it and watching after my interests in it during all the period of my absence.

In this parable each slave is invested with authority over the same amount and given exactly the same charge. I think the pounds signify the treasure of gospel truth. No preacher of whatever ability can preach a better gospel than another. Each has the same rich truth to proclaim. No man of whatever ability can exemplify a better Christ than another. Theirs is a common heritage in Him. The parable of the talents lays emphasis upon the several abilities of the servants. The parable of the pounds lays emphasis upon the equal opportunities of the servants.

3. The Citizens of the Nobleman's Kingdom Deny Him as King.

"His citizens," they were his. John says He came unto His own, they were His by right of inheritance and by every other right. He had a right to rule them, but they "hated him." The leaders standing about Him as he uttered the parable illustrated His words. They "hated him."

4. The King Returning Reckons with His Slaves.

"When he was come back." That will occur when He shall please. Do you know the signs? Can you tell when it is to be? You are fortunate. "Having received the kingdom," which He did when He ascended to the Father. He is king now, reigning over His faithful subjects now, reigning in the midst of His enemies now, throned at the righthand of the Father now. "He commanded these slaves," and demanded an accounting. One class of them had been very active. The King's treasure had been increased a thousand per cent. The reward was in each case proportionate to the faithfulness with which the entrusted treasure had been allowed

to work. The faithful slave told the king, "Thy pound hath made ten pounds more." He claimed no credit for himself, but gave honor to the treasure itself. But one slave had made nothing. He had misjudged his Master, slandered Him in his thinking, and has played the fearful fool. He had by no means acted in accord with his professed opinion of his master. From this unfaithful one was taken all that he had. "But these mine enemies," the men who would not that he should rule over them, how awful in that day the lot which they must suffer!

III. The King Soaring and Seeing. (Vv. 28-40).

"He went on before, going up to Jerusalem."

The hour for Him to come in majesty into His city has come. He will show Himself as the promised Prince of Peace. He sends two of His disciples to some friend who has a colt, the foal of an ass, the royal mount upon which the kings of all the ancient world come riding into the cities of their dominions when they came in peace on peaceful missions. In ancient Israel the ass was the royal mount of the king. When the aged King David would leave no doubt in the mind of any one that he had chosen Solomon to sit upon his throne after him, he caused Solomon to sit upon his one royal mount and to ride so mounted through the principal street of the city. After that there was no doubt as to who would be king in Jerusalem. Solomon's

(Continued on page 14)

Escape ST. LOUIS BLUES

in ST. LOUIS

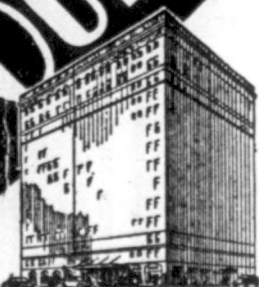
Enjoy the comfort and luxury of this famous hotel in the heart of the theatrical district and facing beautiful Forest Park. Circulating ice water in every room. Unusual food in the Coffee Shop and Dining Room.

400 ROOMS
WITH
BATH from \$2.50

O. R. GREATHOUSE,
Manager

HOTEL

LINDELL AT GRAND



MOTHER AND DAUGHTER— A HOSPITAL STORY

By Louis J. Bristow, Supt.

The pastor of a Presbyterian church located on fashionable St. Charles Avenue in New Orleans came to me and asked if we would admit as a free patient a certain elderly woman who was a member of his church. The family had been well-to-do, had lost everything, and pride forbade sending the mother to the State Charity Hospital. There were two married daughters. After hearing the pastor's story I told him we would admit the sick woman, but only upon his personal guarantee that he would remove her from the hospital when the doctor dismissed the case. He replied that the woman's daughters would remove her. I insisted upon his own guarantee. He became indignant at my apparent reflection upon the two married daughters, and I related to him some experiences in other similar cases. Fraternal throughout the interview, he left, saying, "Let's forget it." A few days later he returned, and said, "I owe you an apology. I never thought either of those young women would decline to receive her mother when she was ready to leave the hospital, but both of them say, 'No, it is sister's time to take her.' In such circumstances I cannot ask you to admit her."

It was a new experience for that pastor. But hospital workers know it is a common thing for relatives to refuse to take an old person or an invalid out of the hospital if such a one is a free patient. Some pastors and others are offended when we insist upon their personal guarantee that a free patient will be removed upon the doctor's dismissal of the case. But experience makes it necessary. We had one patient with us more than seven years, another more than four years, several for three or two or one year—in every case until death. And in some cases the hospital has had to bear the expense of burial.

Human nature being what it is, the hospital superintendent has to bear much criticism when he insists upon cooperation in proposed free cases.

New Orleans, La.

ITTA BENA

The Itta Bena Baptist Church has just closed a series of services. The general theme throughout the meeting was: "My Church." Some phase of the subject was discussed each evening by a different minister. The following named brethren preached during the series: Pastor D. L. Sturgis, Pastor C. W. Baldridge, Pastor J. M. Cook, Secretary R. B. Gunter, Pastor Edward J. Caswell, and Pastor J. H. Kyzar. Each minister seemed to be at his best, and our church has enjoyed a real spiritual feast.

Our Sunday school has reached the Standard of Excellence, and we are enjoying a numerical growth as well as growth in efficiency. We have grown from an attendance of 97 the first Sunday we were here last fall to an attendance of 241 last Sunday, and we are not through yet.

We had three additions to the church last Sunday which makes a total of 49 new members received since the first of last September. The prospects for future development along all lines are very gratifying, and we are happy to try to do His will. We want you to visit us when you can.

C. S. Thomas, Pastor

SUMMER SCHOOL AT S. W. B. T. S.

The summer school of the Southwestern Baptist Theological Seminary opens May 25 and closes July 3. Eighteen of the regular Seminary classes, selected with special reference to the men and women whom it is our purpose to help, will be offered.

The Texas Centennial celebration in Dallas, only forty miles away, and accessible by train, interurban, bus, or private car on a well paved highway, as well as the Frontier Days celebration in Fort Worth, will make it possible for many to combine a pleasure trip with a profitable period of study. The summer school session begins at 7:30 in the morning and closes at 12:00 o'clock noon Tuesday through Saturday each of the six weeks.

Coupled with all the other attractions is the ideal climate for summer school work enjoyed by Southwestern Baptist Seminary. The incidental fees for the summer are \$7.50, while room and board rates are \$5.50 per week. Full credit on any degree or diploma will be given for summer work in these courses which are credited on degrees or diplomas.

The Summer School aims to help:

(1) The busy pastor who has no Seminary training and is unable to take a full theological course; and the crowded pastor who feels the need of refreshing his theological thinking and renewing his habits of close-study.

(2) Sunday school, B. T. U. and W. M. U. workers who can not leave their work for a whole year. The Seminary believes in the Sunday school as a mighty kingdom agency, and through the courses offered to teachers and workers we hope to share more largely in this all-important task of teaching. Not a course is offered which is not vital to Sunday school efficiency.

(3) Evangelists and returned missionaries who feel the need of rest and study in an atmosphere that will be at once a physical, intellectual and spiritual tonic. Seminary Hill is not a health resort, where things external quicken one's energy for the development of the mental and spiritual. The evangelist and missionary will find the historical and doctrinal survey courses invaluable in their presentation of the Biblical and missionary background of the growing kingdom.

(4) College and Seminary students who desire to utilize their summers in study, thus shortening the period of preparation and saving a considerable expense. First, second and third year studies are offered so that all classes of theological students may take advantage of the summer session.

For further information and catalogue write Prof. E. Leslie Carlson, Director of the Summer School.

THE SUNDAY SCHOOL BUILDER FOR MAY

"This glorious six months' study of Luke's Gospel" has been the refrain of the monthly magazine, The Sunday School Builder, published by the Baptist Sunday School Board for all Sunday school leaders. The distinct effort for the first six months of this year has been to urge a deeper Bible study for a more intensive evangelism. The May issue is particularly comprehensive and yet is centered upon evangelism. Some of the leading articles are:

We Must Win Them or Lose Them by Dr. R. C. Campbell of Lubbock, Texas.

The Leadership of the Holy Spirit Is Essential in Soul-Winning by Dr. G. H. Crutcher of Tampa, Fla.

The Place of Prayer in Sunday School Evangelism by Dr. D. H. Willett, Sedalia, Missouri.

The Relation of Preaching Attendance To Sunday School Evangelism—Dr. V. E. Boston, Memphis, Tenn.

There is a symposium of three articles showing how the Sunday school Bible lessons both in the uniform series and in the graded series relate themselves directly to the task of evangelism.

It is urged that Sunday school leaders everywhere will immediately look up this magazine, read it carefully, pass its messages on to the other officers and teachers of the Sunday school, and work them out to the winning of the lost for the Master.

It is almost certain that there are lost people enrolled in every Sunday school in the Southern Baptist Convention territory. There are upwards of 700,000 enrolled in all of our Southern Baptist Sunday schools who are not Christians at

Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with
DICKEY'S Old Reliable EYE WASH
Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.
Dickey Drug Co., Bristol, Va



A PLEA from...THE BOOK

"Cast me not off in the time of old age; forsake me not when my strength faileth."—Psalms 71:9.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Proverbs 3:27.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Proverbs 11:25.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—I Timothy 5:8.

"Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Ecclesiastes 9:15.

Let not one of them look to us with pleading eyes, beg and be turned away. "They" gave every opportunity for wealth and riches that we might learn the story; having learned it, let us not forget it soon.

THE RELIEF AND ANNUNTY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Thomas J. Watts, Executive Secretary
2002 Tower Petroleum Bldg. Dallas, Texas

all but who are above the Primary age. Let's deepen the Bible study and direct it toward the winning of these souls for Christ. See the May issue of The Sunday School Builder for suggestions.

Harold E. Ingraham

THANKS

Dear Doctor Lipsey:

I thank you for your kind words in your paper this week in connection with the announcement of my acceptance of a position as Bible teacher in Harcum School in Bryn Mawr, Penn.

Will you permit me to add that my life in Mississippi has been a very happy one. My contact with Mississippi Baptists, under various conditions, has brought me much pleasure and it would be difficult for me to tell all the joys that have come to me as teacher of the Bible in this great Blue Mountain College, in which, from the president, teachers and scholars I have received abounding kindness and cooperation.

While I look forward with eager expectancy to my new work, yet I shall, in leaving Blue Mountain and Mississippi, sever ties of rich friendships, here and out in the state, and I shall carry with me delightful memories of my association with Mississippi Baptists. I cherish special appreciation of the courteous and kindly treatment which you, Doctor Lipsey, have accorded the multitudinous services which I have sent to your paper.

I need hardly say that I shall, from my new home, watch with keen interest the progress of Mississippi Baptist affairs.

Sincerely yours,

Eldridge B. Hatcher

Allan McKay Gets Faster Relief

"My head was throbbing," says Mr. McKay, "but relief came quickly after I took Bromo-Seltzer." Millions have found Bromo-Seltzer stops headaches faster. Also quiets the stomach, calms nerves. Reduces excess lactic acid in the blood. Leaves you feeling more alert.

Get Bromo-Seltzer at drugstores, soda fountains. Keep it at home.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Here's our dear Friend from Clarksdale again with her so helpful gifts for both of our causes. I should feel mighty bad if a time should ever come when that \$3.00 would stop coming! But we're hoping that won't ever be. We are grateful.

Then we have another letter, telling of a most happy occasion enjoyed by all. This is from Lynrose Early, and I know you will enjoy it also. Besides that, I enjoyed it, too, and that is all of us, up to date. (The B. B. I. girl will, too, won't she?) A third letter wants to know something about a quilt for Miss Marguerite. I want to say about these last two letters, that there are suggestions in them that might make some of you follow them out in your own way. What I mean is that if you can't do just what these people are doing, you might do something like it.

Doris Mae and her mother have sent us their Sunday egg money, which we appreciate greatly. All these things that we are doing now are going to be a great aid to our two causes.

Another little girl, Verna Webb, and her mother are sending money for Sunday eggs, which is most welcome. Those nice hens don't know what they are doing with their fresh eggs these days: if they did, knowing the benefit to the orphans and the B. B. I. girl, they would sing a louder cut-cut-ka-da-cut than they do!

I know you will be pleased to know how well our new orphanage superintendent, brother Mize, is doing in his work there. The children are learning to love him and his sweet wife very much. A little boy who is a friend of mine there, says of him, "He cares for us boys," and he cares for the girls, too.

Now I must close, with love from, Mrs. Lipsey.

Proverbs

Proverbs, the twentieth book, was mostly written by Solomon. They are different from Psalms—they are more of a prophetic order, as in giving advice he tells what the result will be. The first chapters are full of advice to every one, especially to the young. They are a good guide for everyday life. Solomon, as well as being the wisest man was a man of vast experience and when an old man was well able to give counsel to young people, and one verse is specially good for all young people, it is the eighth verse of the first chapter: "My son hear instruction of thy father, and forsake not the law of thy mother." No better advice could be given. Parents mean well when they admonish although it may be contrary to young people's wishes.

A good verse: "The fear of the Lord is the beginning of wisdom." 9:10.

To whom does he address many of the first chapters?

Whose son was Solomon?

Who was his mother?

Ecclesiastes

Ecclesiastes, the 21st books, was written by Solomon. Here he is called the Preacher. It seems more like the author is talking to himself, or writing down his own meditations, on life and his search for happiness. It shows to us that all earthly things will pass away and that no earthly things give happiness; only to love and serve God will give to us happiness here and a home in the world to come.

Great verse: "Remember now thy creator in the days of thy youth." Ecc. 12:1.

Song of Solomon

Song of Solomon, the 22nd book, was written by Solomon, and the book represents the love of Christ for the church and the love of the church for Christ. It is written in the form of a love story and hard to understand. It shows that Christ expects the church to be pure and true to Him.

A good verse: "My beloved is mine and I am his." 2:16.

Mrs. Beulah Mayo.

—o—

Leakesville, Miss.,
R.F.D. A, Box 121,
May 8, 1936.

Dear Mrs. Lipsey:

Enclosed you will find 50 cents, which will be for the orphans. This is the money for our Sunday eggs for a month. I am going to save the Sunday eggs some more in the summer. We are going to give this month's to our pastor.

I am twelve years old and in the sixth grade.

I have been keeping up with the Children's Page and enjoy it very much.

I will close. With much love,
Verna Webb.

Thank you so much, Verna. I believe you are the third one or organization, which has sent Sunday egg money. We will appreciate your sending some more, sometime. How are you using your time, since school is out? One girl is learning to sew, she tells us this week.

Quincy, Miss.,
May 4, 1936

Dear Mrs. Lipsey:

I am sending 50 cents to use either for the B. B. I. fund or to give to the orphans. I'm sure you will know better than I where to put it. I forgot to say it is the Sunday egg money.

I wonder what the little girls are doing since school is out. I am learning to sew. My mother cut out pieces for a quilt and I have pieced blocks for a quilt since our school is out.

Doris Mae Waycaster.

You and I are doing the same thing, Doris Mae, making a quilt. I wish we could compare them. I'm sending my best thanks for the egg money, to you and mother. It is mighty fine.

—o—

Water Valley, Miss.,
May 2, 1936.

Dear Mrs. Lipsey:

Have been enjoying reading the Children's Page very much, and wanted you to hear a little about our class at Sylva. Miss Fanny Hudson is our Intermediate Sunday school teacher. She gave a party for her class Saturday, May 2. The following were present: James Early, Harold Early, James Hudson, James Tyler, Ray Eubanks, William Parker, Mattie Sue Parker, Julia Merle Patton, Myrtle Early, and myself. Some in the class were not there. We had some visitors with us. They were: Mrs. Ladale Parker, John Hudson and Clara and Mildred Parker. Mrs. Hudson gave a dollar to us to clean off her croquet court. After we got through, Mrs. Hudson and Mrs. Parker served ice cream. Then we played until we got ready to go home. We all had a nice time. I am enclosing the \$1.00 for the B. B. I. girl.

With much love,
Lynrose Early.

Now that was a full afternoon, wasn't it, Lynrose? Work, play, ice cream, and \$1.00 for Miss Marguerite! I know you "all had a nice time." Nice times are happening these days, and I hope they will keep on. Thank you so much.

Clarksdale, Miss.,

May 4, 1936

Orphanage \$2.00
B. B. I. \$1.00

J. L. Club No. 4
"Friend."

Were you at the W. M. U. Convention in Jackson, dear Mrs. Friend? I'm getting to want to make your personal acquaintance. Thank you so much for "dues" from J. L. Club No. 4.

—o—

Dear Mrs. Lipsey:

I am writing you about our work here. We are fixing a quilt for the B. B. I. girl, as we wanted to help a little, different ones have pieced a square. I am going to put them together, put it in the frames and then we will all quilt it.

Will Miss Marguerite need the quilt or must we sell it and send you the money we get for it? Dear Mrs. Phillips was with me a while this afternoon. We were talking about the work and we are giving Mrs. Phillips the honor of our quilt.

Please write us what you think best to do about the quilt when we have finished it.

With love,

Mrs. L. A. Keenan

Walnut Grove, Miss.

I am sending you a letter, Mrs. Keenan, which you may get before you see this. I think this is mighty fine you are doing, and hope others may do like you.

—BR—

SEVERAL GOOD THINGS

—o—

(The following letter is from a good friend well known throughout the Southern Baptist Convention, and was not intended for publication and so we omit the writer's name. —Editor.)

Dear Doctor Lipsey:

Congratulations on your issue of April 9. It is full of news—just what a busy man wants; short, crisp, pointed paragraphs. Amen to your reference to Kagawa. We know some who are very critical of his theology yet do not pay their just debts. What has come over so many would-be Baptist leaders which causes them to be so loose regarding their financial obligations? Some ignore them altogether, even getting mad when they receive notices of indebtedness. We are persuaded that very few of Kagawa's critics can match him in consecration and Christ-like living and serving.

Keep up the good fight against liquor. The situation is truly desperate. The most encouraging thing we see now is the attitude of most of our denominational papers. In this city we see more drunken people reeling along the streets than at any time in the eighteen years we have lived here. But can you tell us why our pulpits are not crying out against this evil as they used to do before prohibition?

Yes, perhaps if there were a few more Sherwood Eddys willing to go to jail in defense of the rights of the oppressed the flagrant injustices which have long been practiced all over our Southland by the richer classes against the poor might be corrected in time. The most discouraging feature of that

matter is that many of these oppressors are prominent members of churches.

We wonder what the opposers of a social service commission—or department, or by whatever name it may be called—want Southern Baptists to do. Do they want all this oppression, injustice, moral and social rottenness kept concealed, hidden from the eyes of the world? Do they want Christians to fatten and grow rich at the expense of the workers and producers and by means of the extortions practised on them by the money changers? Jesus was the friend of the poor and said that when we would we could do them good. Surely the time has come for Christianity to recognize in a more feeling way its obligation to help create a better, juster, more merciful, more Christ-like social order. Has a Christianity which has not the power and the will to do this the power to save the souls of men? We hear the individualistic note of the gospel sounded so long and so loud that we grow tired and discouraged. Save the individual? Why yes, of course, by all means, that first of all. But save him for what? Is he really saved if he does not turn and live an unselfish, a sacrificial, not to say just and honest, life? It is certainly high time that Christian men and women, as individuals, as citizens, were applying at least the elementary principles of truthfulness, honesty and brotherly kindness to their relations to their fellowmen.

Amen, and Amen, to the article quoted from the Christian Index on "A Shameful Blot." By what manner of right can a nation guilty of such an uncivilized war as Italy is now carrying on in Africa be called Christian? However we not only, as that article says, hear the loud silence from the Tiber, but similar silences throughout the so-called Christian world. Where are the trumpets which from tens of thousands of pulpits should blast this iniquitous war?

—BR—

B. T. U. ATTENDANCE MAY 10

—o—

Jackson, First Church	124
Jackson, Calvary Church	150
Jackson, Grif. Mem. Church	231
Jackson, Parkway Church	75
Jackson, Northside Church	35
Columbus, First Church	160
Brookhaven, First Church	166
Hattiesburg, First Church	121
Clarksdale Baptist Church	119
Deemer Baptist Church	76
Laurel, West Laurel Church	122
Springfield Baptist Church	49

A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

PIMPLY, ROUGH SKIN
due to external irritation
Cleanse clogged pores—aid healing
of the sore spots the easy Resinol way.
Sample of Ointment and Soap free. Write
Resinol, Dept. Y1, Balto., Md.

Resinol

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS. :: JACKSON, MISS.

Mississippi

Eleven—Wonderfully Inspiring and Practical Conventions—Eleven

June 8 through 25, 1936

"Faith is the Victory"

Have Faith in God

Dist. Place Time

Four—Blue Mountain, June 8-9.

Five—Calhoun City June 9-10.

Six—Kosciusko, June 10-11.

Seven—Newton, June 11-12.

Eight—Richton, June 15-16.

Nine—1st Hattiesburg, June 16-17.

Ten—Tylertown, June 17-18.

Eleven—Gloster, June 18-19.

One—Yazoo City, June 22-23.

Two—Greenville, June 23-24.

Three—Hernando, June 25-26.

Entertainment:

Entertainment will be free to all bonafide delegates. All who desire a blessing and who will attend for that purpose are urged to come.

Registration Fee:

A registration fee of 50c for Adults and Seniors, and 25c for Intermediates and Juniors will be asked. With this we pay expenses for speakers, publicity and awards. Pastors exempt.

Personnel:

Missionary Blonnye H. Foreman of Brazil; Miss Itsuiko Saito, native Japanese of Hawaii; Miss Almeta Reeves of Jackson, Miss.; Mr. Auber J. Wilds, State B. T. U. Secretary of Mississippi; Miss Lucy Carleton Wilds, Associate State Secretary. All of these will be in all eleven conventions.

Mr. Henry C. Rogers, Nashville, Tenn., will serve in Districts 1, 2, and 3.

Mr. C. Aubrey Hearn, Nashville, Tenn., will serve in Districts 4, 5, 6, and 7.

Mr. Chester Quarles, Montgomery, Ala., will serve in Districts 8, 9, 10, and 11.

In addition to these, there will be many of our young people who will have part on these programs.

Programs:

The program as usual will be full of helpful talks, practical conferences, good music, fine fellowship, interesting contests, sounding a victorious note throughout. Registration begins at three o'clock the afternoon of the first day, and the convention adjourns about three o'clock the afternoon of the second day.

Contests:

Junior Memory Work—One boy and one girl allowed from each union.

Intermediate Sword Drill—A boy and a girl allowed from each union.

Senior Speaking—One from each union allowed, ages 17-25. Contestant must have been a member of the Senior union for at least six months.

Banner:

A banner will be awarded the church having the largest number

of miles to its credit. Multiply number of miles traveled, round trip, by number attending from your church and you have correct mileage.

COMMITTEE CORNER

For Sunday, May 31

PROGRAM COMMITTEE—Seniors—Have the program in the form of a convention, either a Southern Baptist Convention or a convention of the representatives of our hospital work. A chart or map can be displayed (see Missionary Committee) and then as the roll is called the different ones answer with a report from their hospitals.

INSTRUCTION COMMITTEE—Carrying out the same idea of the doctor's convention, have telegrams, letters and cards be brought in with the explanation that they are messages of promise, ("In as much as ye do it unto the least of these . . ." for instance) word of greetings, (many scriptures for this can be found in Paul's letters) and questions to be discussed in the meeting (questions on the week's programs). The often-used idea of having bottles of tonic (Bible readings for the week) to give out as reminders will work in nicely here.

MISSIONARY COMMITTEE—Prepare a map or chart on which are shown the places where we have hospitals sponsored by Southern Baptists today. This can be used in the program, and, too, the names of the superintendents might be cut out of paper and after the program different members might try to see if they can place the superintendent on the hospital where he is serving. Pictures, of course are always helpful.

SOCIAL COMMITTEE—Visit the local hospital, if there is one, and check up on the absentees to see if any of them are sick this week.

COMMITTEE CORNER

For Sunday, May 24

In the Intermediate Counselor for this quarter there is an attractive contest featuring records. A stob is placed in the center of a square wall chart, a chart marked off in little squares, checker-board fashion. Horse shoes are cut out, and a name of one member written on each one. Different colors can be used for the different groups. The lines through the center of the stob are marked 100, those on either side of the 100 lines are 90, then 80 and so on out to the edges of the chart. Those who make 100 will have their horse shoes ringing the stake, the others will be placed at various angles on the chart according to the grade.

PROGRAM COMMITTEE—Juniors—Across the front of the room place the words "Be still and know that I am God" printed on a streamer. The Juniors themselves can paint

this, with the outline drawn, perhaps, by the leader.

Intermediates—You have already thought of thermometers in connection with your program, haven't you? It won't take much time to make a paper thermometer for each member with the question beneath it, "What is your spiritual temperature?"

MEMBERSHIP COMMITTEE—It is about time for some more posters. Or it might be more effective this time to make a series of arrows pointing to your B. Y. P. U. room, on which is written a continued sentence giving all the information about B. Y. P. U. for that night.

INSTRUCTION COMMITTEE—One leader, realizing how little the members of her B. Y. P. U. knew about the principle doctrines in the Bible, is taking the opportunity each Sunday night for a discussion of the doctrine. One Sunday the question was "How do I know that I am a Christian?" and again, "Why should I tithe?"

MISSIONARY COMMITTEE—Place Silence placards all over the church, and attempt a drive to make the young people more reverent in God's house.

MRS. J. N. WHITE

Known as Grace to all her neighbors and friends, affectionately loved.

Her sudden accidental death on Monday, April 6, 1936, has caused much grief and sorrow to all who knew her. To know her was to love her, a faithful worker in the New Sight Baptist Church also the Woman's Missionary Society.

She was always ready to answer the call for His service, to meet any task with a smile. She was found by every comrade to be always loyal and a sincere devoted follower of the Lord Jesus.

She will be greatly missed by all who knew and loved her.

Mrs. Luther G. Bass,
Personal Service Chairman,
New Sight W. M. S.

—BR—

Three-year-old Polly was visiting in the country. She ran indoors to her grandmother, crying that she was afraid of the cow. Her grandmother replied: "Polly, the cow won't hurt you; it is on the other side of the fence." Said Polly: "If a cow can jump over the moon, it can jump over that fence."—Ex.



ONLY 3 and 3 Guarantees Old Age Security

MONTHLY The Minister Pays Aside 3% OF THE MINISTER'S SALARY
The Church Adds Another

then The Relief and Annuity Board
GUARANTEES

Through Its Age Security Plan

an ANNUITY for life payable to the Minister at 65

Total cost to Minister runs from \$2.50 per month to \$7.50 per month on salaries ranging from \$1,000 to \$3,000. A like cost to the Church or group of Churches.

Annuities on the above salaries range from \$33.33 per month to \$100.00 per month at age 65 on 35 years of participation. For less than 35 years of participation and greater or smaller salaries proportionate annuities will be paid.

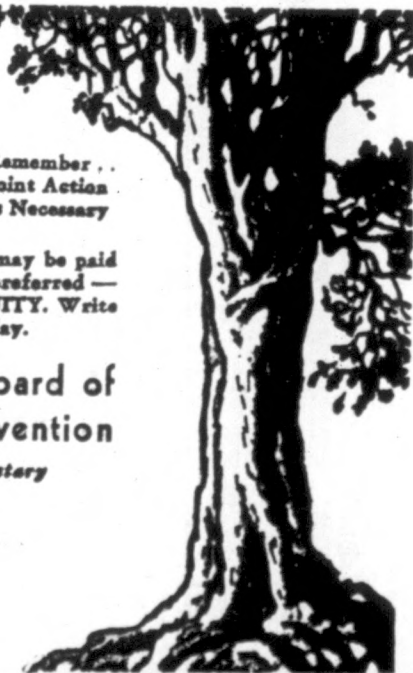
Let the Ministers Act Now {Remember . . .
Let the Churches Act Now {Joint Action
Is Necessary

If an individual plan, that is, a plan which may be paid for by Minister without aid of Church is preferred — we have it — SPECIAL DEFERRED ANNUITY. Write for particulars giving age at nearest birthday.

The Relief and Annuity Board of
The Southern Baptist Convention

THOMAS J. WATTS, Executive Secretary
2002 Tower Petroleum Building
DALLAS, TEXAS

If you have not already asked
for further details, please
write today.



Baptist Student Union

M. S. C. W

At a general assembly of the Baptist students on Sunday, May 3, the Baptist Student Union Council for 1936-1937 was elected.

Lois Bush, Pinola, was elected president. She has served on the council during the past year, and has been a leader in B. S. U. activities during her two years in college.

Sara Reed, McComb, who will be a senior next session, was chosen first vice-president.

Ruby Nell Gooch, Yazoo City, will fill the office of second vice-president.

Kathryn Lenz, Greenwood, will be third vice-president.

Anna Flynt Knight, Amory, was selected as recording secretary.

Walterrine Price, Greenwood, was elected to the office of treasurer.

Ruth Wyatt, Columbus, will serve as librarian.

Primrose Fox, Columbus, was elected town girl representative.

Christine Sanders, Sallis, was elected leader of special workers.

Beatrice Benson, McComb, will serve in the office of B. Y. P. U. director.

Libby Hudson, Utica, was elected director of the Sunday school.

Hilda Gill, Lumberton, was elected Young Woman's Auxiliary director.

Pansy Simmons, Reporter

Blue Mountain College

The new B. S. U. officers took over their duties the first week in May and have begun making plans for the coming months. The Y. W. A. officers elected to serve for next year are: Carolyn Huff, Forest, president; Eleanor Walters, Ellisville, vice-president; Louise Ivy, Louisville, treasurer; Estella Mae Davis, Bayou La Batre, Ala., personal service chairman; Mary Frances Skilton, Chattanooga, Tenn., chorister; Annibel Jenkins, Lucedale, pianist; and Allie Laura Stevens, West Point, mission study chairman.

On Sunday, May 3, our students had the privilege of hearing three visiting speakers during the day. At the morning church service Dr. W. T. Lowrey, former president of Blue Mountain College, delivered an inspirational sermon. At noon day prayer meeting Mrs. George W. Leavell, of Bristol, Va., brought us a challenging message, while for the vesper services we heard Mrs. Daisy Dean Herring Wright, a visiting alumna, speak on "A Recipe for a Happy Life."

Y. W. A. vesper services were conducted on Wednesday, May 6, in the dell, where spring has appeared in all its beauty. Here just at nightfall Rowena Gunter presented the thought for the evening. On Sunday May, 10, a group of students had charge of the morning services at Ripley, presenting a program on "The Surrendered Life." Those having a part in the service were: Martha Bigham, Rowena Gunter, Fran-

ces Dozier, Virginia Myrick, Mary Alice Crockett, and Theresa Anderson. We are looking forward to a new year of service for the Master on our campus.

Eileen Stubblefield, Reporter.

B. T. U. Training Week at Woman's College

Students passing thru the halls of the administration building last week beheld in every available spot posters featuring candles, torches, lamps, and lighthouses with inscriptions that proclaimed very clearly that the Baptist Training Union was entering into a week of gaining "Light" in order that its members might be enabled to share their light with others.

As a result of this effective publicity sixty-two students were enrolled in the following classes:

Senior B. Y. P. U. Administration, taught by Mr. Auber J. Wilds.

Christian Leadership, taught by Lucy Carleton Wilds.

Possibly as helpful and as inspirational as were the classes themselves were the conferences conducted by Mr. Wilds and Miss Wilds during three of the days they were on the campus.

At the closing assembly held on the last night of the week of study Emma Mae Pope, of Brookhaven, the B. T. U. director, presented the splendid teachers with what appeared to be tall white lighted candles wrapped in white tissue paper and set in green candle holders. After the real candles were removed and the package unwrapped purse size electric torches appeared to give tangible evidence that the students on Woman's College campus love and appreciate our noble state Baptist Training Union secretaries.

In proof that Woman's College students are really sharing their "Light" three of them, Margaret Courtney, Grace Foster, and Cora Lee Cochran, taught in a B. T. U. Training school in Cartersville last week.

Ann Lowry.

M. W. C. B. T. U.

As Miss Alene Harris, student secretary, expressed it when she returned to the campus this week-end after attending the convention in Jackson — the whole campus was buzzing with activities preparatory for the program Sunday night.

There were several features which made the B. T. U. program unusually attractive to the students. One was the fact that Mr. Auber Wilds, State B. T. U. director, and his daughter, Lucy Carleton, were on the campus and took part on the general assembly program.

Miss Wilds, who was graduated from Blue Mountain College last year and who is now Mr. Wilds' associate, told enthusiastically of the plans for the study course to be held here this week. She will teach "Christian Leadership" and Mr. Wilds will teach "Senior B. Y. P.

U. Administration." Not only B. T. U. members but other students also are planning to take part in this inspirational program of study.

Mr. Wilds' talk, based on the idea of serving the Master wherever you are, was most interesting. The students felt that the study course coming at this time of the year will be most beneficial to them as they go to their homes during the summer.

All girls taking part on the B. T. U. program wore the costume of the Japanese and Chinese women. The Bible quiz was in keeping with this idea in a clever way. Carrying out the Chinese idea of all eating from one dish, chop sticks and a little bowl of rice were passed around. These chop sticks were rolled pieces of paper on which were written the questions for the quiz.

With candles as the only illumination, the vision of Henrietta Hall Shuck appeared. Speaking in gentle tones, she told of her life of service and of what her life still means in China today.

A duet, "Take Up Thy Cross and Follow Me," created the receptive attitude for the deeper appreciation of the talks given on "Old Landmarks For Christ" and "An Indelible Impression." Here emphasis was placed on the success for Christ of the work done in China.

A most fitting conclusion was the solo, "The Lord's Prayer."

Anne Lowry, B.S.U. Reporter

SUNDAY SCHOOL LESSON

(Continued from page 10)
progress through the city, mounted upon the royal ass settled the question as to who was king. In like manner, when Jesus rode the young ass into Jerusalem He thereby made in the clearest manner possible His claim to the throne of His father David.

The praise of His disciples added to this action upon His part was not lost upon the self-selected rulers of the Jewish people. They very well knew the significance of this action upon the part of Jesus, and resolved to deal effectually with the threat to their power before the week of the feast should close.

Here for once He tasted the wine of love and loyalty which His disciples and the little children poured for Him. His eyes saw a foregleam of the glory that shall be His one day when at His next coming voices innumerable shall join

to sing the triumph of His coming. IV. The King Sorrowing and Sanctifying. (Vv. 41-48)

Among the saddest incidents in the life of our Lord is that recorded in vv. 41-44. He saw the city which He would have saved, rebellious, unwilling to receive her King as King of Peace, unwilling to accept God's standard of right and justice, unwilling to yield her worldly, materialistic conceptions that she might receive the blessings God would so willingly have poured out upon her. He saw what dreadful fate awaited her in consequences of her failure to meet God's standard, accept God's provision for her, and He predicted her sorrowful fate with such clarity and distinctness as to cause a multitude of critics to charge that this portion of Luke's gospel could not have been written before the fall of Jerusalem.

Vv. 45-48 tell the story of the sanctification of the temple from the defilement of the unholy crew who were turning it into a robber's den. There where God had placed His name and ordained that men should seek His grace, the leaders of the religious life of the nation were permitting the clamor of the market place to invade the precincts and destroy the air of worship. Violently our Lord for once conducted His instruction, but when the money-changers were gone and the cattle dealers had been driven out, He betook Himself again to the method of building His Kingdom favorites with Him and all His in all ages, and began to teach daily in the temple.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do

Mrs. Barbara Spears anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Liquid and Tablet Form.

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

END THE TORTURE OF ITCHING SKIN

Athlete's Foot, Ringworm, Eczema, Tetter, Itch and all similar skin troubles instantly eased with first treatment of Tetterine or money back.

A soothing, cooling, ointment that penetrates to the parasites that bore into the skin. Tetterine stops the itch immediately and a few days treatment kills the parasites. Healing and healthy skin growth promptly follow. Successfully used for more than 50 years. Get Tetterine from any drug store today or send 60c for a box to Shuptrine Co., 1 Barnard St., Savannah, Ga.

Tetterine!

THE COOPERATIVE PROGRAM RECEIPTS FOR FIRST QUARTER, 1936

(Continued from April 30)

The financial record of the amount furnished by the churches for Cooperative Program enterprises during the first quarter (January, February and March), 1936, is herewith published. The amounts for the Cooperative Program objects, and distributed to the various causes according to the allocation adopted by the State Convention Board, are in the first column and the amounts for designated objects are found in the second column. If the name of your church does not appear in this list it is because we have received no contribution from your church during this period. Please check this record carefully and report to us any lack of agreement of these figures with the record of your church treasurer. If your church has funds in hand for the Cooperative Program objects please remit to our office at once in order that your contributions may be counted in this year's record of the Southern Baptist Convention.

Church	Co-Op Pro.	Specials
A. F. Crittendon,		
Lebanon Association		
Brooklyn	8.65	17.21
Calvary	3.65	
Camp Tatum	15.00	11.06
Central	40.00	
Clear Creek	25.00	
Dixie	5.00	
Eastabuchie	3.00	
Hattiesburg 1st	585.21	2,505.00
Hattiesburg 5th Ave.	100.01	116.80
Hattiesburg Immanuel		1,053.82
Hattiesburg Main St.	472.17	2,248.96
Glendale	12.10	
Lumberton	30.00	25.00
Macedonia		2.30
McLaurin	7.00	
Oral	50.00	21.25
Perkinson	20.00	9.75
Petal-Harvey	24.60	44.93
Purvis	39.66	63.85
Sumrall	9.20	9.68
Wiggins		8.10
Zion Hill		8.10
Lee County		
Belden	5.00	6.80
Brewer		13.00
Harrisburg		5.85
Mooreville	12.00	
Nettleton		17.25
Plantersville	10.00	44.75
Pleasant Valley	7.25	
Saltito	5.00	4.25
Shannon		83.50
Sherman		40.05
Tupelo Calvary	354.74	173.65
Tupelo 1st		150.00
Union Hill		.50
Verona	8.22	16.70
Leflore County		
Greenwood 1st	361.45	16.00
Greenwood Calvary		9.00
Itta Bena	69.55	126.21
Money		23.58
Morgan City		15.90
Schlatter		3.00
Sidon	14.76	6.00
Lincoln County		
Bogue Chitto		22.50
Brookhaven	740.14	99.26
Clear Branch		3.00
Heuck's Retreat	5.00	8.55
Little Bahala	10.00	
Moak's Creek		2.10
Montgomery	2.06	1.25
Mt. Moriah	1.40	
Mt. Pleasant	29.00	10.50
New Sight		2.25
Pleasant Hill	3.21	6.00
Shady Grove	9.00	
Topisaw		2.35
Union Hall	5.00	3.00
Madison County		
Canton 1st	208.32	91.46
Canton Center Terrace	10.00	24.12
Farmhaven	8.00	
Flora		1.30
New Hope		5.75
Marion County		
Bunker Hill		7.38
Columbia East	15.20	9.71
Columbia First	157.14	98.96
Foxworth	25.00	
Improve	7.25	3.50
Kokomo		1.45
New Hope		2.50
Marshall County		
Alexandria	5.00	11.60

Church	Co-Op Pro.	Specials
Byhalia	75.00	56.27
Chewalla	1.65	1.00
Holly Springs		102.00
Lewisburg	4.52	
Red Banks		25.00
Mississippi Association		
Berwick	60.73	26.85
Centerville		15.00
East Fork	2.00	7.00
Ft. Adams		5.00
Galilee	163.70	78.00
Gillsburg	16.20	22.10
Hebron		5.00
Liberty	155.00	73.60
Mars Hill	12.00	48.30
Memorial		1.00
Mt. Pleasant	8.50	3.00
Mt. Vernon	28.99	2.36
Terry's Creek	5.73	
Woodville		12.50
Zion Hill	5.00	
Monroe County		
Aberdeen	78.86	100.50
Amory	120.36	26.19
Greenwood Springs	2.00	
Central Grove		1.25
Center Hill	10.10	5.00
Limestone		1.00
New Prospect	2.42	4.00
Prairie	5.00	2.50
Smithville		30.00
Montgomery County		
Duck Hill	10.50	
Winona		25.00
Neshoba County		
Coldwater	15.39	6.00
Deemer	6.26	17.45
Dixon	29.10	2.00
Linnwood	6.57	
Neshoba		12.00
Philadelphia	11.46	
Sardis		2.25
Spring Creek		3.70
Newton County		
Bethel	23.45	11.75
Chunky		3.75
Clarke Venable Mem.		68.77
Cross Roads	6.59	
Good Hope	1.95	
Hickory	33.80	58.40
Liberty		5.35
Mt. Olive		3.50
Mt. Vernon		3.30
New Ireland	1.86	6.00
Newton	100.00	75.99
Pinkney		6.00
Rock Branch		5.10
Salem	.55	
Union		18.57
Noxubee County		
Brooksville Church	94.54	57.76
Concord		8.50
Macon	20.00	32.25
Shuqualak	35.00	17.50
Oktibbeha County		
Churches of the Ass'n.	524.40	
Adaton	2.00	
Bethesda	20.00	64.30
Liberty	3.00	2.00
Longview	5.00	6.65
Maben	6.50	12.80
Salem	69.00	9.00
Starkville	200.00	79.75
Sturgis		7.00
Panola County		
Batesville		35.75
Como		52.55
Courtland	24.90	5.10
Good Hope	10.00	2.50
Longtown		1.00
Pope	5.00	2.30
Sardis	119.90	112.34
Union	12.66	2.24
Pearl River County		
Carriere	27.50	2.50
Crane Creek	1.10	
Goodyear	13.69	2.50
Henley Field	2.00	
Juniper Grove		3.00
Picayune	300.00	32.74
Pine Grove	16.70	5.00
Poplarville	32.36	46.00
Roseland Park	2.65	
Rowlands	4.51	22.00
Union	19.30	10.26
West Union	3.72	
Zion Hill	3.76	
Perry County		
Beaumont		2.75
Calvary	6.55	
New Augusta	18.00	7.00
Oak Grove	10.44	
Progress	2.50	
Richton	42.10	18.05
Union		2.25
Pike County		
Bala Chitto	10.00	
Bluff Springs	3.05	
Fernwood	41.75	48.78
Friendship	21.00	
Johnston Station		1.40

Church	Co-Op Pro.	Specials
Magnolia	143.97	171.85
McComb Central	82.45	82.00
McComb East	31.94	13.00
McComb First	519.65	36.65
South McComb	30.00	12.50
Mt. Zion		1.58
Navilla		9.00
Osyka	8.08	11.30
Progress	11.00	5.00
Silver Creek	11.85	
Summit	30.00	11.50
Tangipahoa	7.52	
Union		1.00
Pontotoc County		
Algoma	8.23	11.00
Cherry Creek	32.00	19.50
Duncan Creek	4.00	
Ecu	10.41	24.25
Friendship		3.50
Furrs		3.00
Pontotoc	141.62	149.04
Toccopola		20.75
Woodland		1.00
Prentiss County		
Booneville	55.23	54.00
Mt. Zion	2.50	
Thrasher	18.29	
Rankin County		
Antioch		3.31
Brandon		70.70
Briar Hill	6.49	22.40
Clear Branch		7.00
Clear Creek	2.50	7.65
Dry Creek		7.55
East Jackson	6.00	
Hickory Ridge		2.25
Oak Dale		11.79
Pelahatchie		70.80
Richland		15.00
Rock Bluff	1.47	2.00
Rock Hill		2.00
Star	11.60	25.50
Steen's Creek	37.67	113.06
Union	5.00	2.50
Riverside Association		
Belen	28.00	32.00
Birdie		3.25
Clarksdale	163.92	24.00
Crowder		1.00
Dundee		5.00
Friars Point		10.00
Jonestown	2.66	2.00
Lula		38.75
Lyon	240.33	95.32
Marks	2.00	96.05
Sledge		8.20
Tunica	4.50	51.15
Scott County		
Forest		135.44
Goodhope	2.76	
Harperville	24.45	30.50
Jerusalem	18.20	3.00
Lake	50.00	48.00
Liberty	7.30	5.05
Line Creek	2.50	
Morton		18.50
Oak Grove	3.50	
Ridge		1.30
Salem	1.28	
Sardis		2.60
Springfield	18.75	5.00
Simpson County		
Antioch		1.65
Bethlehem		4.67
Braxton	9.20	20.17
Corinth	8.57	
County Line		4.06
D'Lo		11.61
Goodwater	3.00	3.22
Harrisville		4.78
Macedonia		14.55
Magee	120.00	249.33
Mendenhall	74.66	22.75
Mt. Zion	1.00	4.50
New Hope	1.34	
Pinola		3.55
Pleasant Hill	1.00	7.00
Poplar Springs		1.15
Stonewall		6.10
Smith County		
Center Hill	1.05	
Pine Union	24.50	2.00
Goodwater	7.73	

Church	Co-Op Pro.	Specials
Mize	13.00	
Polkville	4.86	
Raleigh		1.70
Rose Hill	1.00	
Sardis		3.20
Shady Grove	5.00	
Sherron	1.40	
Sylvarena		12.49
Taylorville		53.92
Sunflower County		
Blaine		5.32
Drew	284.57	100.84
Indianola	115.96	145.18
Inverness		26.21
Moorhead	40.00	31.36
Rome		5.00
Ruleville	30.00	8.00
Sunflower	27.75	41.51
Talahatchie County		
Ascalmore		2.60
Cascilla		1.50
Charleston	82.93	186.65
Bethany		5.00
Paul		3.00
Spring Hill	6.00	
Sumner	95.97	30.75
Tutwiler		14.59
Webb		58.00
Tate County		
Arkabutla		4.65
Coldwater		20.36
Mt. Zion		9.65
Senatobia		50.00
Tippah County		
Chalybeate		33.72
Blue Mountain	334.96	219.38
Mt. Pleasant		1.00
Providence		3.00
Ripley	20.00	20.60
Tishomingo County		
Iuka		28.35
Union Association		
Beech Grove		4.00
Fayette		8.00
Lorman		6.50
Port Gibson	19.57	
Red Lick	5.50	7.65
Shiloh		10.00
Union Church	2.00	3.00
Union County Association		
Beulah	1.50	
Blue Springs		4.00
Fredonia		39.00
Glenfield		1.00
Macedonia	28.00	6.00
Mt. Gilead		1.87
Mt. Pleasant	5.80	
Myrtle		5.00
New Albany	174.76	80.12
New Prospect		6.50
Zion Hill		2.00
Walthall Association		
Centerville	2.75	
Crystal Springs	19.45	14.75
Dinau		24.50
Enon	50.00	10.66
Knox		7.20
Lexie	4.50	1.00
Magee's Creek		8.00
New Zion		4.90
Tylertown	273.20	136.10
Wayne County		
Bucatanua	13.25	61.65
Chicora	1.50	

(Continued on page 16)

TRAVEL BY BUS

1. Frequent schedules.
2. Low fares.
3. Special round-trip rates EVERY DAY.
4. Large comfortable buses.
5. Careful, competent drivers of character.
6. Liberal baggage allowance.

Tri-State Coaches
Jackson, Miss.

WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

POOR AND SICK

Jesus says, "The poor ye have always with you and whosoever ye will ye may do them good." "I was sick and ye visited me." "As often as ye have done this to the least of these, my brethren, ye have done it unto me."

The Southern Baptist Hospital in New Orleans is called upon to do charity work not only for people in New Orleans and Louisiana but for many from other states. Its work, as its name implies, is Southwide. But there is no provision in the Co-operative plan for taking care of this free work. Unless, therefore, voluntary contributions are made for this charity service, the Hospital is forced to use funds derived from its operative profits for this purpose which ought to be applied in reducing the Hospital's indebtedness.

During the ten years this Hospital has been in operation it has given free service to the poor at a cost of \$324,161.54. During the year 1935 its free service cost the Hospital \$43,262.82; and requests for such free service are increasing.

Members of the Executive Committee of the New Orleans Baptist Association living in this city having a personal knowledge of the work of the Hospital and realizing its immense value as a denominational asset and agency for Christian service, hereby call upon churches, Sunday schools, and individuals who believe in the Christian ministry of healing to share in this gracious work by sending contributions for the same to the Southern Baptist Hospital, New Orleans, Louisiana. And Mother's Day, May 10th, offers an excellent opportunity for making a special offering for this blessed ministry.

Yours for more generous and general comradeship in a worthy cause,

Executive Committee,
New Orleans Baptist Assn.,
John W. Dickens, Pres.
New Orleans, La.

EVANGELISTIC TOUR TO SOUTH AMERICA

Dr. L. R. Scarborough, president of Southwestern Baptist Seminary, has been invited by Dr. C. E. Maddy and the Foreign Mission Board to serve as evangelistic commissioner to accompany Dr. Maddy on his tour to the South American mission fields. On this trip they are to visit the mission fields of Brazil, Argentina, Uruguay, and Chile where they are to conduct conferences with the Southern Baptist missionaries, hold revival meetings, and do evangelistic preaching in the schools and churches.

Dr. W. C. Taylor, the Latin American secretary, is to do most of the interpreting. The party is to consist of Dr. and Mrs. C. E. Maddy, Dr. and Mrs. W. C. Taylor, Dr. and Mrs. L. R. Scarborough and Miss Mary Shepard who goes as Dr. Taylor's private secretary. The party will sail from New York on Saturday, May 23, and return October 6.

This trip for Dr. and Mrs. Scarborough has been made possible by the generosity of some friends who have financed it without expense either to the Seminary or the Foreign Mission Board. The work of the Seminary will be carried on by the regular Seminary organization which maintains while Dr. Scarborough is ordinarily out on the field. On Dr. Scarborough's second day out from New York harbor the summer school will begin its enrollment under the direction of Prof. E. Leslie Carlson. Dr. Scarborough tells us that prospects are bright for one of the greatest enrollments in the summer school history of Southwestern, and that every plan has been made to carry forward the work of the summer session as well as the opening of the fall semester on September 7.

As this missionary group goes from our homeland to represent us in our work for the Saviour on South American soil, let us remember them in our prayers that our usefulness through them may be greatly multiplied during these summer months.

CENTURY OLD CHURCH HAS HOME COMING DAY

To its former pastors, members, and friends, Ebenezer church, Jefferson Davis County, cordially invites you to its homecoming day on Sunday, May 10th. There will be morning and afternoon services with dinner on the ground.

Ebenezer church is one hundred and sixteen years old with an unbroken record of worship services each month. Until this year the church has never had a resident pastor, but this year the church called Rev. I. Lowry from the Baptist Bible Institute, and he has moved into the community and is serving the church in a wonderful way, and is preaching two Sundays a month.

The home coming day services are to be dedicated to those former pastors, friends and members that have been scattered during the years that are past.

At the morning service former friends and pastors will be given an opportunity for expression, and at the afternoon service Dr. W. E. Holcomb will be the principal speaker. Dr. Holcomb's mother is a former member of our church.

We are looking forward to May 10th as a great day in the life and history of Ebenezer, and we hope you will come and enjoy the day with us.

—Agnes McNeese, Reporter

EVANGELISM AMONG INTERMEDIATES

In the Sunday School Builder for May Miss Mary Alice Biby, associate secretary of the Intermediate Department of the Sunday School Board, discusses the emphasis placed on evangelism in the Intermediate series, and Mrs. Myrtle Owens Looney, Junior graded lesson writer, shows how the evangelistic emphasis is placed in the Junior series.

Strikingly timely though this article is, it is but one of several powerful discussions which combine

to make the May issue of The Builder one of the most ardent and forceful pleas for evangelism which has come off a Southern Baptist press in many a year. As it goes next month to Sunday schools throughout the Baptist Southland, it goes in step with the revival spirit. Designed always to aid in the creation of growing and going Sunday schools, The Builder in this issue takes the challenging stand that "we must win them or lose them." Note this—the first paragraph of its lead editorial: "In this issue, we are presenting the strongest plea that we have been able to get together concerning the matter of winning the lost to Christ. We are particularly concerned about those who are already enrolled in our Sunday schools and who will not be enrolled long unless we so teach and persuade that they shall come to the place of conviction, repentance, and faith."

BROTHER MURPHY IMPROVING

My husband, Slater A. Murphy, is sick in the Baptist Hospital in New Orleans, La. His condition has been serious, but seemingly now the Lord is answering prayer and he is well on the way to recovery.

It was his intention to complete his work at the Baptist Bible Institute this year, receiving his Th.D. degree in May. This illness will discontinue any further work there, even though he had completed his thesis.

May our friends in Mississippi pray that this illness may cause us to be of greater service to the blessed Master.

Mrs. S. A. Murphy.

RESOLUTIONS

Whereas, on April 1, 1936 Sister Aurilis Izard, one of our devoted members of Georgetown Baptist Church was called to her eternal reward;

Therefore, be it resolved:

First, that in the going of our sister our town and community has lost a valuable citizen and our church and W. M. U. a devoted and useful member.

Second, that our hearts go out in loving sympathy to her companion and two sons.

Third, that a copy of these resolutions be placed on the minutes of our W. M. U., a copy be sent to the Baptist Record for publication and a copy sent to her family.

Respectfully,

Mrs. C. O. Shoemaker

Mrs. A. Jones

Mrs. L. D. Spell, Sr.

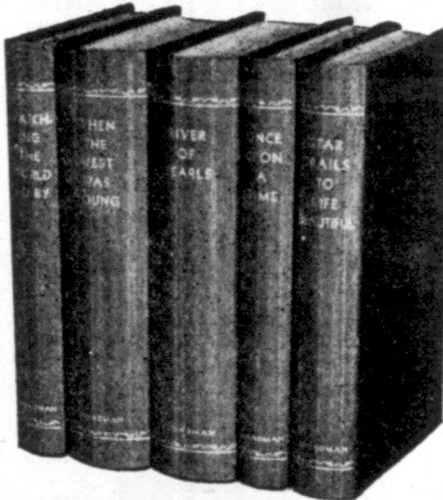
Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York City. Advt.

(Continued from page 15)

Church	Co-Op Pro.	Specials
Clara	8.17	-----
Evergreen	2.50	-----
Liberty	3.36	8.40
Mt. Zion	4.50	-----
Salem (East)	2.00	-----
State Line	15.13	10.90
Waynesboro	53.96	18.74
Winston County		
Bethel	2.41	1.00
Calvary	-----	5.00
Ellison Ridge	-----	2.00
Enon	1.47	3.40
Good Hope	3.80	-----
Louisville	79.41	141.86
Mt. Carmel	-----	27.29
Shiloh	-----	1.00
Yalobusha County		
Camp Ground	-----	6.00
Coffeeville	45.00	39.65
Elam	12.50	-----
Oakland	30.27	27.30
Scobey	-----	9.15
Scuna Valley	-----	5.00
Shady Grove	3.90	-----
Water Valley	6.47	101.95
Wayside	13.65	-----
Yazoo County		
Anding	5.00	-----
Bentonla	10.98	19.76
Black Jack	-----	12.00
Concord	22.65	20.75
Eden	42.00	20.00
Hebron	28.50	-----
Holly Bluff	44.48	13.75
Melrose	7.00	13.50
Providence	-----	2.00
Satartia	-----	1.50
Short Creek	-----	2.15
Yazoo City	80.99	119.89
Zion Association		
Eupora	-----	22.75
Lollars Grove	2.16	-----
Mantee	-----	10.00
Mathiston	-----	5.25
New Hope	19.10	6.00
Pilgrim's Rest	2.00	-----

Rare Value!



THE BROADMAN Family LIBRARY

Seven books in five magnificent volumes. Publishing Value \$8.25

offered at only

\$3.40 Postpaid

Once Upon a Time—Compiled from various sources.

Fascinating stories, to be read or told, which appeal especially to children of the ages in which they are grouped.

When the West was Young

—John D. Freeman.

A wholesome pioneer story with romance which sustains interest throughout.

Star Trails to Life Beautiful

—Cox and Appleby.

Combining STAR TRAILS by Ethlene Boone Cox and THE LIFE BEAUTIFUL by Rosalee Mills Appleby. A devotional volume, rare, challenging.

River of Pearls—Carroll and Lee.

Combining THE RIVER OF LIFE by B. H. Carroll and BEDS OF PEARLS by Robert G. Lee. Winsome messages directing us from distracting doubts.

Watching the World Go By

—I. E. Gates

Life-relaxing humor, which you will read at one sitting and urge upon your many friends.

A Library You Will Cherish
Baptist Book Store

503 E. Capitol St. Jackson, Miss.